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Christmas Evans

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MEMOIRS

OF THE LATE

CHRISTMAS EVANS,

OF WALES.

BY

DAVID RHYS STEPHEN.

LONDON :

AYLOTT AND JONES, 8, PATERNOSTER-ROW.

1847.



“My Son John” to the Queen.

*Yr. Eiddoch &c.
Christmas Wans*

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THIS WORK IS INSCRIBED

TO THE

REV. TIMOTHY THOMAS,

OF

NEWCASTLE-EMLYN, SOUTH WALES,

AS AN EXPRESSION OF ESTEEM AND AFFECTION,

BY HIS FRIEND AND BROTHER,

THE AUTHOR.

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PREFACE.

It is with very sincere gratification, the Author is at length enabled to dismiss this work to the attention of the public. The causes of hindrance and prevention are in no wise of general interest; and as they have already annoyed him quite enough, he would rather forget, than recount, them.

The actual publication of the work takes away from his mind a care which the kind confidence of his venerable friend devolved upon him, and enables him to discharge the trust which that preference reposed in him. Those who have themselves borne such responsibilities, will be best able to understand that this is a relief indeed.

The work turns out to be considerably different in contents and extent from what was originally

intended. The projected introductory chapter on "The State of Religion in Wales, &c.," is entirely omitted; partly because it was found utterly impossible to do the subject any degree of justice in a single chapter, and, also, because the Author, to meet a happily-growing interest in it, is preparing materials to bring the whole subject before the English public, in a separate and somewhat complete form.

The Author's growing dislike to voluminous memoirs, loaded with all kinds of but very partially relevant matter, and distended by means of copious extracts, induced him greatly to abridge this work in writing it out for the press. In reference to the last chapter, he is almost inclined to lay claim to some credit for his *abstinence*. It does, indeed, contain but a very small portion of what had been again and again revolved and marked for use; and he has reduced the description of Christmas Evans's eloquence to its present dimensions, under the impression, that he should thus best contribute to attain his object, namely, *to put the reader in a position to understand and know the great preacher for himself.*

In the translated parts, the Author has taken, in the biographical extracts, just the liberty which was distinctly, *and in so many words*, given him by Mr. Evans. In the Appendix, some sentences are abridged, and some omitted altogether; while throughout, such numerous trifling, but, in a translation, not unimportant variations, have been introduced as a man would, in his own case, wish to have done for him, in the event of translating a production of his own to another language, and one vastly different in its idiom.

In conclusion, the Author has only to say, that, as Christmas Evans lived in earnest, he has written this book in earnest; and to all earnest minds he fearlessly commits it.

Manchester, November, 1846.

MEMOIRS.

CHAPTER I.

THE papers prepared by Christmas Evans not long before his decease, and left to the present writer, with full liberty to make such use of them as would best accord with his own discretion, place us in a favourable position to become acquainted with the facts of his personal history, the development of his mind, the formation of his character, and the course and influence of his ministry. Guided by these sketches, together with sundry valuable contributions from contemporaries, from the history of religious movements in Wales during his lifetime, and from personal reminiscences, we at once proceed to call the reader's attention to the following memoirs.

CHRISTMAS EVANS was born at a place called Esgairwen, in the parish of Llandysul, Cardiganshire, on Christmas Day, 1766. His father, Samuel Evans, was a shoemaker, and in the very humblest circumstances; his mother was Johanna Lewis, by her maiden name, and descended from a respectable family of freeholders in the parish. Day-schools were not then common, though more

so on each side of the Teivy, from Llampeter downwards, than perhaps in any other part of the Principality; but, whether the neighbourhood of Llandysul had one or not, Christmas was utterly unblest with any education in his childhood, his father being far too needy to be able to send his children to school, and probably quite as unprepared to appreciate such advantages, had they been at his command. The poor man died when this, his second son, was in the ninth year of his age, leaving his family in a state of utter destitution, dependent on the parish, or on such friends of the widow as might prove themselves disposed and able to assist her. Mr. James Lewis, of Bwlchog, in the parish of Llanfihangel-Yeroth, his maternal uncle, took Christmas home, engaging to feed and clothe him, for such labour on the farm as the boy might be able to perform. Here he staid for six years; and that period he seems to have spent in a state of utter neglect on the part of those who had the care of him. During these most valuable years of his life, no care was taken of his heart, his mind, or morals; and all the concern expended on the orphan, was that which was called into exercise by the purpose to get so much work out of him as possible, and that at the least practicable expense. "It would be difficult," he observes, "to find a more unconscionable man than James Lewis, in the whole course of a wicked world." He was a cruel, selfish, and drunken man; and all his nephew's recollections of his boyhood, were excruciatingly bitter and painful. The hapless youth, on leaving his uncle, went to a farm called Glanelettwr, in the neighbourhood; afterwards, he lived at Penyralltfawr, at Gwenallt, and at

Castell-hywel. Thus did he spend his youth in a servile condition, in the direst poverty, and without either friend or home. Of books he knew nothing; with men of general intelligence he had no acquaintance; and his very condition in life condemned him into association with whatever was rude, unreflecting, and brutal, in his neighbourhood. To those that knew him well in after life, it is more than credible that, even then, there would be a broad distinction between him and the "common herd" of boys of his age; and that that fearless imagination of his was not, could not, be entirely asleep on the mountain side, and in the dingles of Llandysul, but that, ever and anon, he "heard a voice" and "saw a sight," heard and seen by such minds as God had given to this his servant, sustaining him under the pressure of the difficulties he had to endure, and preparing him for the labours he was to perform. Nor will the believer in the gospel be, for a moment, disinclined to admit that "the Spirit of the Lord who began to move" Samson, "at times, in the camp of Dan,"* condescended, in his great benignity, to move Christmas Evans, prompting him, by the various motives which, in such cases and conditions, influence the human mind, to keep himself separate from the current ungodliness of the age and the country, and raising within him an undefined, but not uninfluential, expectation of happier and nobler days. He says that, from his ninth year onwards, he was constantly exercised with "the fear of death;" this, itself, raised him, as we apprehend, much above the common feeling of his neighbourhood, and connected his thoughts and his musings with the future and the unknown. Of the

* Judges xiii. 25.

common people of that day, in every part of the kingdom, the general characteristic was absolute thoughtlessness as it regarded the interests of the soul, and the claims of God upon the conscience and heart of man. By the influences of this thoughtlessness, Christmas Evans was surrounded by day and by night; and everything about him and in him conspired to induce, and to foster that absence of religious solicitude which so commonly characterises young men in his condition. The divine mercy, however, was vouchsafed to him, and the boyish fear of death grew into habits of reflection, so that, when a somewhat extended excitement took place in the district of his residence, he found himself comprised within its influence, and yielding to its sway. He does not give the date of his uniting with the Presbyterians at Llwynrhŷdowain, but it must have been about 1782 or 1783, when he was in the sixteenth or seventeenth year of his age. This Llwynrhŷdowain is a place of some note in connexion with Welsh Nonconformity. Originally orthodox Presbyterian, it has gone through the usual stages of change and decline, and is now a congregation of professed Unitarians. When Christmas Evans became a member of this society it was Arminian—the very imputation of Socinianism being then, I apprehend, unknown. The Rev. David Davies, of Castell-hywel, for a very long period the pastor of this church, and an Arian, was one of the most eminent men of his day. As a bard, a schoolmaster, and friend, he was a person of great excellence, and few names are embalmed in so many grateful and admiring recollections.*

* It is with very sincere gratification we introduce the following remarks from Dr. Pye Smith's beautiful sermon, "On the

Of the whole of this period of his life, and of the predisposing causes of his seeking membership in the church under Mr. Davies's care, Christmas Evans says, "I was disturbed by certain operations of mind, which, I believe, were not common, from my ninth year upwards. The fear of dying in an

temper to be cultivated by Christians of different denominations towards each other;" and we readily confess the relief which such considerations yield to the mind under pensive reflections, induced by a survey of the distractions of the Church, and the variety, now in excess and now in defect, of forms of belief. The second paragraph we love to connect with the memory of such men as the late Mr. Davies of Castell-hywel:—

"I have endeavoured," says Dr. Pye Smith, (*i. e.*, in the Introduction to his Discourse,) "not without anxiety, and feeling the difficulty of the question, to ascertain what description of persons the Apostle Paul had in view, in his candid constructions, his large forbearance, and his charitable confidence with regard to them—[*i. e.*, in Phil. iii. 15, 16, and its connexion.] The evidence elicited, when applied by a reasonable analogy to modern circumstances, has led me to think that, in conformity to the design of the Holy Spirit in this part of his revealed will, we are permitted to apply the rule laid down in our text, to one class of persons who hold some of the primary truths of the gospel, yet in a manner which is contracted, obscure, and feeble, in comparison with the strong and comprehensive representations of those truths in the word of God; and to another class, who, with their sincere faith in the great doctrines of the gospel, maintain some additional opinions, to which they themselves attach vast importance, but which appear to us destitute of any foundation in the Scriptures. The one class errs by defect, the other by redundancy.

"Of the former description it has been my lot to know some; and from fifty to a hundred years back, they were not of very unusual occurrence in the Old Presbyterian congregations of England. *They were persons of strict virtue and morals, of mild and sedate tempers, recluse, and somewhat inactive in their habits of life, fond of the practical and devotional writings of the seventeenth century; and there was every reason to regard them as conscientious in the duties of sacred retirement; and they held with strong attachment some general, and not very definite, views of the pre-existence and the personal dignity of the Redeemer, of his atonement, and of divine influence on the human mind, in order to form and improve the Christian character. Upon these principles they built their piety and their hopes, and having early imbibed a*

ungodly state especially affected me, and this apprehension clung to me till I was induced to rest upon Christ. All this was accompanied by

horror at the names of Trinitarianism and Calvinism, they had never sought to be correctly acquainted with the things signified by these names, but implicitly rejected them as forms of bigotry and hardheartedness," &c., &c.

Mr. D. Davies was the very soul of kindness and fine feeling; and wherever you meet one of his old pupils, be he clergyman or dissenting minister, there is a kind and admiring word for the Patriarch of Castell-hywel. Nothing could be more unsophisticated than his mode of living amongst his native mountains; and while, in mind, he lived with the old Greeks and the mighty Romans, revelling in the treasury of ancient lore, he ate, and drank, and lodged, as did the small farmer of his district. With few wants, and less discontent—teaching all that were sent to his school; paid most moderately, indeed, by the richest of his neighbours, not at all by the poorer among them; breaking in upon the "noiseless tenor of his way" only by the sermons on Lord's-day, and occasionally at some house on week-day evening, when, especially if he referred to the Prodigal Son, which he was much addicted to, he would weep profusely, affected by his own teaching; at once the cause of his own felicity, and the source of whatever power he exerted upon others.

Mr. Davies, overtaken by a heavy shower, called at a farmhouse, and begged a sheaf of straw, which, opening it in the middle, he put on his head as a temporary umbrella. A poor woman who met him on the road, said, "Mr. Davies, *bach*! you have very poor shelter." "*Oh*!" replied the good man, "*a roof of straw well becomes a wall of clay.*"

The following "Englyn," sent by Mr. Davies to a former pupil, the Rev. David Saunders, late of Merthyr Tydvil, and Mr. Saunders's "Englyn" in return, may interest the reader who understands the Welsh language:—

"D. D., at D. Saunders.

Undod, nid Trindod, yw'r Unduw, a' ddeil
Addolwyr y Gwirdduw,
Dwl, tra-dall, sy'n dal Triduw,
Myn y doeth, mai un yw Duw."

"D. S., at y Parch. D. Davies.

Trindod mewn undod yw'r Unduw, a' ddeil
Addolwyr y Gwirdduw,
Dwl, tra-dall sy 'n dal Triduw
Trinia'r doeth y Tri yn Un Duw."

some little knowledge of the Redeemer ; and now, in my seventieth year, I cannot deny that this concern was the dawn of the day of grace on my spirit, although mingled with much darkness and ignorance. During a revival which took place in the church under the care of Mr. David Davies, many young people united themselves with that people, and I amongst them. What became of the major part of these young converts I have never known, but I hope God's grace followed them as it did me, the meanest of the whole. One of the fruits of this awakening was the desire for religious knowledge that fell upon us. Scarcely one person out of ten could, at this time, and in those neighbourhoods, read at all, even in the language of the country. We bought Bibles and candles, and were accustomed to meet together in the evening, in the barn of Penyralltawr ; and thus, in about one month, I was able to read the Bible in my mother tongue. I was vastly delighted with so much learning. This, however, did not satisfy me, but I borrowed books, and learnt a little English. Mr. Davies, my pastor, understood that I thirsted for knowledge, and took me to his school, where I staid for six months. Here I went through the Latin Grammar ; but so low were my circumstances that I could stay there no longer." About this time it was that he lost his eye, which took place in this wise:—Six young men fell upon him unawares in the darkness of night, and beat him unmercifully ; one of them, using a stick, struck him above the eye, which occasioned the loss of its sight, "*though*," he piously observes, in recording the event, "*I had my life spared*." It is a great mistake that has gone abroad, which makes Christmas Evans "a noted boxer." So far otherwise, that, he says, "he

never fought a battle in his life." Indeed, he was by no means a man of great physical courage; he was too much a man of imagination, while his habits were the simplest, the least offensive, and the most yielding that can be conceived. On the night after this accident he had a dream, in which the day of judgment was represented to him; he saw the world in a blaze, and conceived that he enjoyed great confidence in calling out, "Jesus, save me!" The Lord seemed to turn towards him, and to say, "It was thy intention to preach the gospel, but now it is too late, the day of judgment is come." This he felt as a reproof, for that he had not yielded to the strong promptings of his heart to preach the gospel to his followers. This "vision of the night" long clung to his remembrance, and powerfully affected his mind. It was always his firm belief that he had received some of the most important intimations of his life in dreams, and it was utterly vain to attempt to persuade him to the contrary.

To preach the gospel was now the object of his most ardent desire. There was a kind of law in force at Llwynrhôdwain, that no member of the church should preach until he had received academical training. Of this law Mr. Davies was afterwards heard to complain; saying, it had deprived his church of the two greatest men it had ever produced, namely, Christmas Evans and the Rev. David Davies—afterwards a minister at Mynydd-bach, near Swansea, eminent for his eloquence and zeal, the publisher of a useful edition of the Bible in Welsh, with brief notes appended to each chapter. These two young men commenced preaching within a week of each other; their first sermons being delivered in a

cottage occupied by a tailor, in the parish of Llangeler, Caermarthenshire. Christmas preached frequently on both sides of the Teivy, and received considerable encouragement from the Rev. Mr. Perkins, then Independent minister, at Pencader; who frequently put him in his pulpit, and evinced a kindly sympathy with the friendless and aspiring young man. His recollections of this period are perfectly characteristic of the man, and expressive of the tenderness of conscience, and the care and solicitude of his preparations for the pulpit, which distinguished him to the end of his life. He candidly confesses that his first sermon was taken from Beveridge's "*Thesaurus Theologicus*," borrowed, probably, from his pastor. A Mr. Davies, an intelligent man, a farmer, heard it, and was much surprised to hear such a sermon from a poor boy. In a week's time, however, Mr. Davies had seen the book, and the sermon in it; and Christmas Evans's reputation was gone. "Still," the good man charitably added, "I have some hope of the son of 'Samuel the shoemaker,' because the prayer was as good as the sermon." This gave Christmas Evans no great assistance, for he had actually taken that also from a collection of prayers by the celebrated clergyman, Griffith Jones, of Llanddowror. Such and so humble was the commencement of that ministry, which afterwards became so mightily influential, and proved of such extensive and enduring advantage to the churches of Wales. In after life no man disapproved plagiarism more than he; that is to say, the wholesale appropriation of other men's labours; but the use of all good and striking thoughts, wherever heard or read, was what he constantly and earnestly urged upon his

younger brethren. During these earliest years of his preaching, he was in frequent agony of mind, in reference to his own condition before God. This is, we apprehend, to be traced, in some degree, to the "uncertain sound" given forth by the ministry he had most attended. The tendency of that ministry to induce self-righteousness was constantly counteracted by his own consciousness of guilt and corruption. He frequently considered himself, he says, "a little hell,"—while he had the highest opinion of other Christians, and especially of every minister. He was thus, he gratefully records the fact, preserved from the indurating influences of the low and legal Arminianism that prevailed amongst his first religious connexions. During this period, he occasionally heard the celebrated David Morris, father of the still more celebrated Ebenezer Morris—both very eminent ministers of the Calvinistic Methodist connexion—and he acknowledges his great obligations to Mr. Morris's preaching. One can conceive how the clear and unmistakeable manner in which these great men preached the doctrine of justification, must interest, instruct, and expand the mind and heart of the young Presbyterian. The itinerating ministry of the Rev. Peter Williams,* Jones of Llangan, and T. Davies of

* Peter Williams was a clergyman of the Established Church in Wales, who early joined the Methodists. He was a most assiduous and devoted servant of his Lord and of his fellow-men. He published a quarto edition of the Welsh Bible, with notes, which is *the* family Bible of the majority of Welsh families to this day. In his note on John i., the honest man honestly inserted a remark that was not orthodox in the estimation of the people whom he had so faithfully served. The "odium theologicum" was unsparingly and relentlessly plied against him; and in his old age, the Calvinistic Methodist body cast the intrepid and noble-minded man out, and deprived them-

Neath, he also attended upon, and with the same happy result, as often as opportunity occurred. During the same period, he became acquainted with certain members of the Baptist church in the village of Llandysul; and to his intercourse with them he always referred with marked gratifi-

selves of the honour his membership put upon them. He henceforth preached occasionally in the meeting-houses of the Independents and Baptists, who gladly embraced his services whenever he could be induced to render them. During a pretty long acquaintance with the Welsh Methodists, I never have met a man who has not regretted this passage in their history; but even this has found a defender in a recent publication—"The Life of the Rev. Daniel Rowlands, of Llangeitho, by the Rev. John Owen, Curate of Thrushington, Leicestershire." The author says of Peter Williams's Bible: "The notes have been generally thought orthodox, excepting on one point, the doctrine of Christ's Sonship. *It is to be regretted that he introduced anything on this subject that appeared inconsistent with what is generally deemed correct.* It would have been much better had he been silent on the subject, as the difference is not material, but confined to some few expressions. . . . It is probable that Williams's views did not differ much from those of Romaine, William Jones, and Bishop Horne. *He held, as it appears, his opinion too obstinately; and there were those who opposed him too obstinately.* . . . After the death of Rowland matters grew worse, and proved very painful to Williams. He was cut off from the connexion in his old age, and this was a very great grief to him. There were faults on both sides. *The venerable old man ought to have yielded a little, for the sake of peace,*" &c. Duly admiring Mr. Owen's kindliness of disposition in all this, we profess an utter inability to understand him in the parts we have put into italics, *i. e.*, to understand him in any sense consistent with Christian integrity and manliness. Can Mr. Owen mean to say, that a commentator on the Bible should not introduce anything that appears inconsistent with what is generally deemed correct? How can an honest man hold an honest opinion "too obstinately"? Ought any good man to "yield a little" of what he considers truth? and "for the sake of peace"? Mr. Owen never can have intended this. Still it is the only fair construction we can put on his words. At the same time, his defence involves the severest condemnation of the proceedings against Peter Williams, for, "if the difference was not material," it was fearful tyranny to cut off so aged and so venerable a man from the connexion he had so long served and

cation and thankfulness. They, by the simplicity of their spirit, and the richness of their scriptural knowledge, strongly attracted his attention to the great doctrines of the gospel, and prepared him for the change in his connexions and position which soon ensued. A man named Amos, a member of the church at Llwynrhŷdowain, who had recently left that communion, and joined the Baptist church at Aberduar, visited Christmas Evans; the latter, with his usual simplicity, says, "I had always regarded the Baptists as Anabaptists, as *re-baptizing*, and from my infancy had always heard them called Anabaptists, nor had I ever understood that any man of my condition had searched the Bible for himself, to ascertain what baptism it enjoined. In the controversy with my old friend I was pressed severely, so that I was beaten; but this I attributed to my ignorance; I, therefore, carefully examined the Scriptures, to mark down every passage that mentioned infant baptism, for I believed there were hundreds of such there. But after a careful perusal, I was terribly disappointed to find none of that character there. I met with the circumcision of children, the naming of children, the nurture and admonition of children in the fear of the Lord, and gracious promises to call children princes in the stead of their father; but not one verse about the baptizing of infants. While, on the other hand, I met with about forty passages all giving their obvious suffrages in favour of baptism

adorned; and, in doing which, he had made so many sacrifices. His memory is, however, blessed in his own land, and will be profoundly venerated for generations to come. He left two sons in the ministry of the Established Church: the Rev. Eliezer Williams, of Lampeter, and the Rev. Peter Bayley Williams of Llanberris.

on a profession of repentance and faith. These passages spoke to my conscience, and convinced me of the necessity of obedience to the baptism ordained by Christ, who called upon me to give him personal obedience; when, after some contest between flesh and spirit, obedience and disobedience, I applied to the church at Aberduar; where I was [in due time] received. I was then about twenty years and six months old. I make no apology for this, for I followed the Bible and my own conscience. I was baptized by the Rev. Timothy Thomas, who lives and is useful still (1829).³

Timothy Thomas, who baptized Christmas Evans, was a wonderful man, and belonged to a remarkable family, whose position amongst the Welsh Baptists was most prominent and most influential. The first TIMOTHY THOMAS, father of the one just mentioned, was a man of great excellence, and stood forward, in his day and connexions, as a teacher and a writer. He produced the ablest theological work of that period, called, "The White Robe;"* and after a life of great usefulness, he died in the year 1768, two years after Christmas Evans's birth, in the forty-eighth year of his age, leaving behind him three sons. His brother was the Rev. Joshua Thomas, of Leominster, the assiduous and able historian of the Welsh Baptists, who had the honour and happiness of introducing Dr. Steadman into the church. The Rev. TIMOTHY THOMAS, of Islington, was his son, a name well known and deeply respected by all his extensive connexions. The good man at Aberduar left three sons, one of whom was the late Rev. THOMAS THOMAS, of

* Y Wisg wen Ddyslaer.

Peckham, not less deservedly loved than his cousin of Islington; another was the Rev. Timothy Thomas who baptized Christmas Evans. He was born at a farm called "Y Maes," in Caermarthenshire, in September, 1754; and died at Cardigan, in January, 1840, in the eighty-sixth year of his age. It would require a small volume to do justice to his merits and his memory. His services to his generation were not more distinguished by their length, than by their assiduity, zeal, efficiency, and disinterestedness. His time, his robust health, his active and untiring mind, his invincible courage, his all, he devoted not only ungrudgingly, but most cheerfully and joyfully, to serve God in the gospel of his Son. Inheriting the lease of a splendid farm in the vale of the Teivy, for a nominal rent, he so unselfishly gave up his own energies to the ministry, that when, in his old age, the lease, by the lapse of the lives in it, expired, he found himself actually dependent for his daily sustenance on his children. Salary, deserving the name, he never had received; an annual collection, the church, a very wealthy one, just before the Annual Association, was accustomed to make, which it divided between Mr. Thomas and his three co-pastors;* and Mr. Thomas was often heard to say, that his share of it sometimes actually covered the expenses of his journey thither and back. He should, however, have added, what his noble generosity never allowed him to think of for a moment, that *his* expenses included those of any poorer brethren whom he

* His three co-pastors were Zechariah Thomas, his uncle; David Davies, of Brynlllo; and David Saunders, afterwards of Merthyr Tydvil. The latter a Welsh scholar and bard of considerable eminence.

might happen to meet on the way, and who should never pay a boddle for any refreshment when he was present. His gallant bearing, his ingenuous spirit, his more than princely magnanimity, still abide in our recollection; and combined with the lowliness of his spirit before God, and the earnestness of his administration of the divine ordinances, they verify George Herbert's beautiful description of a good minister: "He sometimes refresheth himself, as knowing that nature will not bear everlasting droopings, and that pleasantness of disposition is a great key to good; not only because all men shun the company of perpetual severity; but also for that while they are in company, instructions seasoned with pleasantness both enter sooner and root deeper. Wherefore, he condescends to common faculties, both in himself and others; and intermingles some mirth in his discourses, according to the pulse of the hearer."*

* It was most delightful to hear Mr. Thomas in his latest years give accounts of the hardships he had endured in the cause of the gospel. During the earliest years of his ministry, whenever there was any danger apprehended, in connexion with the administration of baptism in the open air—a thing by no means uncommon in those days—if Mr. Thomas's services could be secured no one feared any longer. Thus he would ride thirty or forty miles on a Saturday afternoon, to remote parts of Caermarthen and Cardigan shires, to be on the spot on Lord's-day morning; and it was a rare thing for any scoffer to utter a word or indulge in a laugh in his presence. In one instance, he was invited to go to a great distance on such an occasion, and was at the same time informed that baptism by immersion was not known in the district; that none of the inhabitants excepting the few Baptists themselves, who had recently gone to reside there, had ever witnessed its administration; and withal, that from the narrow-mindedness of the religious part of the community, and the truthfulness of the irreligious, much difficulty, and even some disturbance, might be expected. This only excited his zeal; he at once engaged to go, explaining to them his plan. He accordingly went on the Saturday evening to a neighbouring

village; the few humble folks, according to his instructions, met on Sunday morning without him, and engaged in some devotional exercises. The people of the neighbourhood were there in full expectation of the Administrator; some of them fully prepared for mischief, with the instruments of insult and offence in their hands; when suddenly a well-dressed gentleman, mounted on a noble horse, drove over the village bridge, hastily alighted, gave his bridle to a by-stander, and walking briskly into the middle of "the little flock" on the water's edge. Instead of dispersing them, as the lookers-on—having no doubt that he was a county magistrate at least—exultingly expected him to do, he took a candidate by the hand, walked down into the stream, booted and spurred as he was, and before the mobility present had closed their gaping mouths, he had done his work; after which he stood on the brink, and with his wet clothes about him, he preached to them one of his most ardent discourses: conciliated their esteem, and actually persuaded them that "the Dippers" had, at least, one respectable man.

His juniors had occasionally much innocent mirth, by asking him *how many he had baptized in his lifetime*; sometimes he would answer brusquely, "About two thousand!" Other times he would particularise, and say, "I have baptized, at least, two thousand persons. Yes;" he would add, tenderly, "thirty of them have become ministers of the gospel; it was I baptized Christmas Evans." And it is said he has been known to add, *naïvely*, "I did it aright too, according to the apostolic practice, you know." I had the intense gratification of seeing him when he had finally taken to his room, and visited him several days successively. He read incessantly, putting down the volumes of the "Baptist Magazine" for the Bible, and conversely, all day long. "I have," he observed, "read all the memoirs in every volume of the 'Baptist Magazine,' since I am confined to this room; I have exceedingly enjoyed them *while reading them*; but I speedily forget all, then I read again. Yesterday, I think it was, I read about my brother, of Peckham; I do not remember now what it said of him, so I must read it again," &c.

It is pleasant to know that this excellent family has not ceased from the land, nor has it ceased to be usefully connected with the cause of Jesus Christ. Several of Mr. Thomas's children and grandchildren are members of churches in different parts of the Principality;—while his son, the Rev. Timothy Thomas, of Newcastle Emlyn, is a most laborious and devoted minister of the gospel.

"Pren o anrhydeddus wreiddyn,
Ac o firwythau angyffredin."

CHAPTER II.

THE condition of the Christian ministry amongst the Welsh Nonconformists, at the time of the introduction of Methodism, it is allowed by all well informed on the subject, was very feeble and inefficient. Learned men and good preachers they had amongst them, but their labours were, for the most part, confined to their immediate neighbourhoods; and when they went from home, it was to visit other churches of the same order, generally at great distances, and the country lying between they left as it was, scarcely delivering a sermon unless it was at the house of some friend, already a member of one of the churches. As to their preaching at home, we have good reasons for believing it was generally judicious and well prepared—more so, perhaps, than much of the Welsh preaching at this hour—but it was cold, unimpassioned, and comparatively fruitless. It did not abound in popular topics, was not conceived in a popular spirit, and was not addressed to the people at large. Indeed, they knew little of it, and but little of the existence of the Dissenting churches; these communities willingly hid the light that was in them, so that they might have quiet, and be let alone

to enjoy their own privileges, hear their own preachers, and indulge their own hopes of future happiness. The mass of the people were utterly neglected, alike by the Established Church and the Dissenters. In the case of the latter this was a fearful falling off from the practice of the founders of the several churches; all of whom were devoted itinerants—traversing the country with a zeal which no dangers could diminish—“going everywhere preaching the word.” Their descendants, however, had, by the time to which we refer, become satisfied with what had been achieved for them, and seem to have had no ambition beyond that of keeping things as they were. The preaching of the Clerical Methodists and of Howel Harris speedily disturbed this “inglorious ease,” and aroused the country throughout. The difference as to the *matter* of the sermons delivered by these apostolic men, as compared with those delivered by the Nonconformists, in their meeting-houses, would be very little, and confined principally to the frequency with which the itinerants introduced the fundamental doctrines of the gospel, and exhibited it in its most prominent and obvious aspects; but the distinction of the new ministry was in its *manner* and *spirit*. It was not the mere declaration and exposition of certain acknowledged dogmas; but it was a MESSAGE from God to the conscience and heart of the hearer. It assumed all the directness, clearness, and urgency of a personal communication, so that the hearer was obliged to feel *himself* immediately interested; the whole business was so pressing that it commanded attention *at once, there, and then*; there was no avoiding the personal applicability: the conscience confessed, “*I* am the

man;" the heart cried out, "What shall *I* do to be saved?" God had not given to those great preachers the spirit of fear, but of love, and of *power*, and of a sound mind. This feeling of intense and accumulating earnestness would gradually gather about the olden Dissenting churches, and at length, by various channels, enter into them, and materially affect their deliberations and proceedings. Still it must not be denied that the more aged pastors exhibited great caution, and no little hesitancy in the matter. As Watts and Doddridge feared for Whitefield, and gave him some very prudent counsel, so "the regular" Nonconformists of the Principality feared, setting themselves on their guard, and being not disinclined to vaticinate a little. Good men! they had never felt the pressure of such immitigable intensity, that nothing but prodigious labour could give it exercise, and nothing but the salvation of men could give it recompense. The infusion of this zeal into their churches they regarded with some doubt and some jealousy; they called it "the new fire," and "the *strange* fire," and tremulously feared the consequences that might ensue. Such had been the state of things in the church at Aberduar, some time before Christmas Evans became connected with it; and Mr. Timothy Thomas, its youngest pastor, who had been ordained about five years before he baptized the subject of these memoirs, was one of the new generation of preachers; he had been touched by "the living coal," and preached even as did Mr. Rowland, or Mr. David Jones, the Baptist minister of Pontypool, a man full of zeal, and mighty in word and deed. In this respect the three older ministers differed from him, and they were not backward in giving

him sundry significant hints to that effect. On one Sunday afternoon the young preacher had much interested and greatly excited the people, when, at the close of the service, Mr. Zechariah Thomas rebuked "the young people," as he called them, sharply for their "enthusiasm" and "irregularity." Mr. T. Thomas, included in this censure, replied, "Brother, can you be so presumptuous as to attempt to extinguish the fire which God has lit up in Zion? You cannot do it! All the floods of the devil cannot do it!" Such was the spirit of the energetic pastor who introduced Christmas Evans into the church. The latter gives the following account of the effects of his new religious relations on his mind and ministry. "There was a great revival in Aberduar at this time; scores were added to the church, and there was much excitement in the public services. This greatly astonished me, for I had known little of religious enjoyment. I had felt something of the kind once, by preaching in company with a Methodist who was kind to me, and that freshness of spirit had remained some time upon me. But now with my new friends I looked at myself as 'a speckled bird,' as I did not feel what they seemed to feel, and I was filled with most depreciatory thoughts of myself. I was brought soon to preach in company with other preachers, and I found them altogether better and godlier preachers than I was; I could feel no influence, no virtue in my own sermons. It occurred to me that this might be owing to my habit of committing my sermons carefully to memory, and that I thus superseded the Divine aid; while I supposed other preachers had theirs direct from heaven. I accordingly changed my

plan, and would take a text and preach from it without preparation, saying whatever would come uppermost at the time; but if it was bad before, it now was still worse, for I had neither sense, nor warmth, nor life; but some weakly intonation of voice that affected no one. It was painful to me to hear my own voice in prayer or in preaching, as it seemed to proceed from a hard heart. I travelled much in this condition, thinking every preacher a true preacher but myself; nor had I any confidence in the light I had upon Scripture. I considered everybody to be before myself, and was frequently tortured with fears that I was still a graceless man. *I have since seen God's goodness in all this, for thus was I kept from falling in love with my own gifts, which has happened to many young men, and has been their ruin."*

This account is painfully instructive in many points of view. It proves the inefficiency of the religious teaching he had received to inspire Christian hope and confidence. It exhibits early and significant intimations of his own peculiar idiosyncrasy, which subjected him throughout his whole life to mental suffering for which the most spiritually-minded of his friends could see no cause. He was often sad when God would not have him be sad. His prolific imagination, excited by a sense of infinite unworthiness before God, would become excited, and would "body forth" forms of calamity that had no real existence, but were not the less torturing to the mind that conceived them. It also impressively shows, how it is possible for a society of believers to be in a state of high religious enjoyment, while one of their number cannot enter into their joy; and he the one that is being prepared for the greatest

usefulness, the most arduous and the most eminent service. The "common herd" (it is scarcely needful to say, we use not the term contemptuously,) went and returned, they united in prayer and praise, heard the preaching, vastly delighted with the whole; and so they lived, waiting such changes as would arise in their own feelings and condition, and so they have all died away—

"Their virtues walked their narrow round
Nor made a pause, nor left a void;
And sure the Eternal Master found
Their single talent well employed."

While *he*, whom the Head of the church was now preparing for a course of protracted and extensive labour in His vineyard, and who afterwards, for half a century, preached the gospel with zeal, ability, and power unsurpassed in his day, went and returned with heaviness of spirit and a wounded heart. This was to terminate in deliverance, giving way to confidence and joy; and this was not only to preserve in him a self-diffident and humble spirit, but also to qualify him for his future ministry; enabling him to say, with marked truthfulness—in reference to the workings of his mind in the earlier portions of his ministry, as well as with ardent gratitude—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, THAT WE MAY BE ABLE TO COMFORT THEM WHICH ARE IN ANY TROUBLE, BY THE COMFORT WHEREWITH WE OURSELVES ARE COMFORTED OF GOD."

In his twenty-third year he attended an association meeting at Maesyberllan in Breconshire, where he met several ministers from North Wales, and especially Messrs. Thomas Morris and John

R. Jones, of Ramoth, whose name will arise prominently before us again in the course of this narrative. These brethren represented to him the great necessity there was for additional preachers in the North, and earnestly besought him to accompany them thither. This, with much fear, he consented to do; and behold him leaving his native district for the first time, and "going forth not knowing whither he went." "I went," he says, "with them through Merionethshire, and then proceeded into Caernarvonshire, and preached wherever I might, till I got down into the extreme corner of the country called *Lleyn*. The Baptists there were few and poor; they, however, besought me to spend some time amongst them, which I did. Immediately I experienced a remarkable change in my views and feelings: this referred to these particulars—confidence in prayer; a care for the cause of Christ; and new, or additional, light on the plan of salvation. In a note on the margin of his MS., he adds, exegetically, "I then felt that I died to the law; abandoned all hope of preparing myself to apply to the Redeemer; and realised the life of faith and dependence on the righteousness of Christ, for my justification." The happy consequence was that he experienced a strange facility and power in his ministry, while his own doubts and fears were dispersed, giving way to repose and assurance, and finding "peace and joy in believing." He found it difficult to believe the testimony of those who applied for membership, when they attributed their conversion to his ministry, "because," he observes, "I had been for three years preaching, and had never received any intimation that one sinner had been converted, and also on account of the old feelings of despondence and fear

which yet occasionally troubled me ; still I was obliged to believe, and it was wondrous in my eyes." He arrived in this neighbourhood about the middle of the year 1789, and early in 1790 he was ordained to the pastoral office ; this took place at the meeting-house called *Salem*, and the officiating ministers were Messrs. John Evans, of Roe, and Thomas Morris, of Anglesea. During the same year, he was united in marriage to Catherine Jones, a member of the church under his care. She was a young woman of strong mind, with much aptitude for theology, and proved herself a helpmeet to him for many years. His labours here, amongst a very poor people, and extended over a large neighbourhood, calling him out in all weathers, and keeping him out from his home, night after night, and for a remuneration that barely sufficed to procure him and his wife the veriest necessaries of life, were abundantly blessed. A special benediction rested upon him ; "a breeze from the New Jerusalem," he writes, many years afterwards, "descended upon me and on the people, and many were awakened to eternal life." During the first year he baptized fifty persons, and not less than eighty sought for church membership, as the result of his ministry in the course of the second. Many of these latter, however, being connected with Methodist families, joined their societies. This was altogether a memorable period of Christmas Evans's life. It was so with regard to his personal Christianity. Here he found deliverance from the bondage of guilt, and became, in his own experience, a free man in the Lord. It was not less so in reference to his ministry. In a paper he contributed to the memoir of the late devoted Simon James, which appeared in the

Welsh Baptist Magazine for April and May, 1827, this being not less than thirty-nine years after his own settlement at Lleyn, he refers to the effect produced on his ministry among these poor people. "It was in Caernarvonshire the great increase took place in his (Mr. James's) understanding of theology, and in his power of preaching: and thus it should be considered a new era in his ministry. . . . It was in the midst of poverty and discouragement that the red leaves of the rose of his ministry were unfolded; and it is marvellous to the writer to remember that it was in the same place, twenty-eight years before, that the Holy Spirit was pleased to insert the colour, to fix the form, and to mature the fruit of his own ministry. Whatever growth has taken place since, the form and the colour of the flower have remained the same. Difficulties and oppositions are frequently more nutritious than ease and prosperity. 'Is any among you afflicted? let him pray.' The great reason why both of us received this new power to our ministry in the most discouraging place the Baptists have in Wales, was, that it was there the Holy Spirit put the cause of Christ in the heart, till we became distressed for the salvation of souls and the establishment of the Redeemer's kingdom upon earth. It is in proportion as we love Christ, and are jealous for his name, and have love to the souls of men, as two unquenchable flames burning in our bosoms, that we shall pray and wrestle with God for his blessing to give strength and authority to our preaching, and that grace shall be poured upon our lips until our words descend as the dew on the tender grass."

During this period, he had frequent opportunities to hear two able Methodist preachers, Messrs. Evan Richardson, of Caernarvon, and

Robert Roberts, of Clynog,* in the same county. Their ministry was most helpful to him, according to his own testimony. "I reaped much advantage from hearing them, especially as it regarded my manner of preaching. Their ministry conveyed to me some spiritual taste, which I highly appreciated, and prayed for assistance to retain. Mighty powers accompanied them. The form and taste of my ministry has never been changed

* ROBERT ROBERTS, of Clynog, was one of the "Exhorters" among the early Methodists in Wales. Clerical jealousy would not call them ministers, or even preachers, but *Cynghorwyr*, i. e. "Exhorters." He seems to have been, from all the accounts of him that we have, a preacher of unusual power, and one whom the great Head of the Church vouchsafed to make an instrument of extensive good. He was a native of Caernarvonshire, and was brought to the knowledge of the truth under the ministry of the late excellent Mr. Jones, of Llangan, whom he heard at Bryn-yr-odyn, near Caernarvon. This took place in his sixteenth year, and in his twenty-first he commenced preaching the gospel. He was brought up to hard labour, "obliged to provide for the day as it passed over him," and withal, the subject of much disease. An early complaint which could not be eradicated, affected his spine and shoulders, so that, from being a fine-looking young man, he became hunchbacked and disfigured. This, however, did not extinguish either his talents or his zeal; for such was the strength of his mind and the ardour of his spirit, that, under all these disadvantages, he resolutely devoted himself to the service of God and of his kind. He learnt to read Welsh at home, (as many of us Welsh people do, I know not how,) which, with a little smattering of English, acquired at Mr. Richardson's school at Caernarvon, formed all his learning. Still this poor and deformed man, by dint of unyielding perseverance, and blessed by God's grace with love to Christ and to man, being moreover endowed with powers of keen observation, a good memory, and a fearless spirit, became "a burning and a shining light," and his name and memory are blessed. It was not the meanest piece of service he was enabled to render the cause of religion in his native land,—that which his ministry proved to Christmas Evans. Of Mr. Richardson, a man of great excellence and a good scholar, I know nothing more honourable than that he was (as long as he had one) the tutor of JOHN ELIAS.

since I left Llŷn, despite all the revolutions I have passed through. I highly prize the recollections now, in my sixty-third year." He also says, "It is probable I never had the favour of being the instrument to convert so many sinners, during the same period of time, until 1829, at Caerphilly." Nor was his success confined to his own connexions. A deacon of the Calvinistic Methodists told him, some years after he left Llŷn, "Droves of your spiritual children are in our societies to this day."

Before he left Llŷn, he visited South Wales. Let the reader take a map of Wales in his hand, and find out Llŷn; it is inland out of Caernarvon Bay—*Nevin* being the principal village—and let him trace such a path as he may conceive the earnest Evangelist would take, travelling *on foot*, to South Wales. He has taken leave of his brethren at the several preaching places, and he slowly and patiently works his way to Aberystwyth, and thence to his native district, preaching at least once a-day, oftentimes twice, and even thrice occasionally. This visit was like that of an apostle; his old neighbours were utterly astonished; few of them had known him before, and fewer had received any impression of his true character. Unusual powers attended him, and a very general excitement produced, especially in the neighbourhood of Cardigan, so that the churches there continued to receive large additions for twelve months afterwards. He records—"I frequently preached out of doors at nightfall; and the singing and praising would continue until daybreak. So much tenderness fell upon the hearers that they wept profusely, and cried out, that one might believe they were melted by the

word of God. The excited followed him in and out, so that preaching was a delight. The same people would come to hear fifteen or sixteen times in so many places. This revival, especially about Cardigan and in Pembrokeshire, induced a general feeling in favour of religion." So great was the difference between Christmas Evans returning to his country, from the spirit with which he had left it. He might well have said, "I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become" A SHEPHERD OF THE FLOCK. "To me, less than the least of all saints, is this grace given, TO PREACH AMONG THE GENTILES THE UNSEARCHABLE RICHES OF CHRIST."

He returned to Lleyn with increased strength of spirit and joy of heart. Here he had laboured very hard, preaching as many as five times, frequently, on the Lord's-day, and walking not less than twenty miles. He became disturbed in his mind, and believed that Providence would soon open for him a new field of labour. The success of the first year was not continued; that of the second year was, in good part, lost to his connexions, by the additions, *from under his ministry*, made to the Methodists. This discouraged him considerably. He was not satisfied with the character and spirit of the leaders of his own congregation; and all these things combined, he felt himself prepared to leave. In the retrospect, at the long distance of time when he wrote his "Autobiographical Sketches," he says: "I must now refer to my departure from Caernarvonshire. I thought I saw symptoms of the Divine displeasure on the Baptists there.

It cannot have been on account of new doctrines preached among them; for those were the same as the Methodists maintained, and they were numerous and orderly in that county. The difference referred to baptism only; and there, in my conscientious judgment, we had the advantage; and I believe the Lord was not displeased with us for administering baptism aright and in the name of the Trinity; but he might have been offended by a dogmatic, angry, and unevangelical manner of advocating our distinctive principles. The following three things have borne down our interest in Caernarvonshire: The want of practical godliness in some of the preachers that have been there; the absence of an humble and evangelical taste (spirit) in the ministry, and the prominence of a sour, condemnatory temper, burning up everything, like the scorching heat of summer, until not a green blade is to be seen; and, lastly, serious defects of character, both as to mind and heart, in many of the leading members." Surely, Christmas Evans has assigned causes sufficient for the want of continued success in Lleyn. The first probable hindrance he specifies, is an instance of the admirable ingenuousness of his disposition; looking back over the long space of time that has elapsed, and with the advantage of his varied experience and extensive observation, he cannot approve "the dogmatic and angry" manner of religious controversy. Nay, he feels it to be positively sinful, a hindrance and an injury to the cause of true religion, at once marring its beauty, and retarding its progress. Let the impressive reflection of such a man, under such circumstances, stimulate us to a careful and ardent cultivation of the Spirit of Christ;

remembering the solemn averment of Holy Scripture, "If any man have not the Spirit of Christ, he is none of His." This will not induce any indifference to what we conceive to be truth; nay, it involves the ardent love of truth; and it will, in many cases, prompt us to "contend earnestly" for it, while it will induce us to hold and maintain it "IN LOVE." The other hindrances are in themselves enough to counteract the mightiest efforts of the most gifted and devoted ministers. "The want of practical godliness" in preachers or deacons may well destroy the confidence even of an apostle; and so tender a spirit as Christmas Evans possessed, would fain seek other connexions, and a more promising sphere of labour.

One John Jones, of Nantglyn, in Anglesea, came to Lley, to invite Mr. Evans to that island; and this the latter regarded as a providential intimation. "I and my wife went to Anglesea," he records, "on a day of heavy snow, about Christmas time:" this would be in the year 1792. It should, perhaps, be recorded, that the pecuniary temptation to go to Anglesea was, "a promise of SEVENTEEN POUNDS a-year!" This he mentions in his MS., without any remark; appearing to think it was all that, at the time, the people could give him; and this is, probably, the truth. The sentence has a significant close; he says that Mr. John Jones promised him seventeen pounds a-year, "*for serving Anglesea*;"* *i. e.*, the whole island; meaning, of course, all the Baptists of the island. They were not numerous, separated into several small societies, and maintaining an intimate connexion with each other. They thus invited him to take the pastoral charge of the whole; as also their

* "Am wasanaethu Mon."

ministerial charge, with such helps as the few preaching brethren amongst them might afford. To Christmas Evans, and in the history of the Baptist denomination in Anglesea, this was an important epoch, and in respect to the latter, its consequences are still far from being exhausted. His crossing the Menai Straits on the Christmas day of 1792 appeared, at the time, a most trivial event; but it was one link in a chain that was to embrace multitudinous occurrences of vast interest and grave issues, involving the consolidation and extension of the cause of Christ, and the conversion of many souls to God. Thus it is that "the smallest thing rises into consequence when regarded as the commencement of what has advanced, or is advancing, into magnificence."*

* John Foster.

CHAPTER III.

It was some six or seven years before Mr. Evans' entrance into Anglesea, that the Baptists from South Wales had commenced sending some of their number up annually as missionaries, among whom we have the names of the Revs. David Evans, of Dolan; Timothy Thomas, already mentioned; and Daniel Davies, Felinfoel. These good men preached every day in as many places as they could and should: to some of these places they would return again; and when any of their hearers professed repentance and faith, they baptized them. And God had so far condescended to bless their labours, that, at this time, there was a church at Llangefni, and small societies, considered in connexion with that church, at as many as ten towns and villages, with a preaching-place in each; these latter were all rooms in private houses, excepting Llangefni, where there was a small meeting-house. The first pastor of the Anglesea Baptists was Mr. Seth Morris, a native of Caermarthenshire. He was doing well, and proving himself a workman that needed not to be

ashamed, when a Mr. Thomas Morris, also from South Wales, came to the island, preached to the people, attempted to usurp the pastorate from its possessor, and induced much distraction. Amid these sorrows Seth Morris died, borne down by the pressure of the unhappy division among his scattered flock, leaving to the fomenter of the discord the whole field of labour, with its honours and rewards. The strife of tongues, and the base contentions of selfishness and pride, were too much for the meek and devoted Seth Morris, and his body found rest in the grave, while his spirit entered into the joy of its Lord. He left his work with the Lord, and his judgment with his God.

The irruption of Thomas Morris, Christmas Evans describes as "frost in May," producing universal blight. The unhappy man had no long enjoyment of the fruits of his unchristian triumph; he soon disgraced himself, was abandoned by the parties who had been his readiest dupes, and fell into oblivion. Of his subsequent history we know nothing. It must be observed, that it was after all this misery and disorder, Christmas Evans became pastor of the Anglesea Baptists. He found the state of things in his new charge to be of the most discouraging nature. The hearers had been driven away, and it was found no easy task to regain them, and to re-inspire the people with feelings of respect towards a Baptist minister. His first step was very characteristic: he exhorted all the members to keep a day of fasting and prayer, to humble themselves before God on account of the sin of their divisions, to cry for mercy and the restored light of his countenance. A meeting of this character was held at Llan-

erchymedd. "After that meeting," he observes, "it pleased the Lord to bless us,—to increase our hearers, and to bring many to Christ." Mr. Evans then divided the island into four districts, so that by preaching at three places every Lord's day, he might be able to visit every little band of disciples, and hold a Sabbath service once a month. To this he added untiring labours during the week:—visiting the people at these great distances,* keeping church-meetings, attending to all the church affairs, and, soon afterwards, looking out for sites for places of worship; getting money—borrowing it, of course—to erect these "houses of prayer," and burdening himself with much of the labour connected with the superintendence of such work, and *with all the care*. "The burden of the day" he resolutely bore, and "the heat thereof" he as courageously endured, satisfied, yea, more than satisfied, when the Head of the Church vouchsafed to smile upon his spirit, and make his labours a blessing.

Having succeeded in re-introducing order and re-inducing prayerful and peaceful habits amongst the people, and having also succeeded in restoring public confidence, he took a second journey to South Wales. It is almost impossible for us, at this time, and in our very different circumstances,

* The curious reader, who knows Anglesea, or may visit it, may interest himself again with the map in his hand, and with the following list of preaching places included in Christmas Evans's four districts:—Llangefni is the principal station, there is the meeting-house; thence, in different directions, he visited Llanfachreth, Amlwch, Holyhead, Capel-Gwyn, Capel-Newydd, Llanfair, Llanerchymedd, Llanddona, Beaumaris, and Pencarneddi. There had been a pastor at Beaumaris, a Mr. Richard Michael, but he had left and gone to America, and the whole pastoral care rested upon Mr. Evans.

to conceive how much his heart must be set upon such a journey, and how happily it would operate upon his health of mind and body. Having laboured alone, and under the heaviest discouragements, where the Baptists were both few and poor, the idea of a visit to the numerous and influential churches of the South would excite in him the most cheering anticipations. Nor would he forget "the seasons of refreshing" that he had realised during the former visit, and "the work of God" he had witnessed. Humbly hoping to be similarly favoured again, he proceeded southward, and preached as he went along from neighbourhood to neighbourhood, until he arrived at the scene of the former year's triumphs and enjoyments; but a great change had intervened, and the congregations that had heard him but twelve months before with much weeping, now listened calmly, and, he believed, drily, and in no docile or impressible spirit. This he ascribed to certain disputes concerning doctrine, which had been introduced into that quarter of South Wales by the Rev. William Richards, of Lynn, in Norfolk. A few particulars of this learned person we throw into a note;* and here observe merely that

* The Rev. William Richards, LL.D., was born in the parish of Penrhydd, in Pembrokeshire, in 1749. He became a member of the Baptist church at Rhydwlwm in his youth, and was educated for the ministry at the Baptist academy in Bristol. He was afterwards for some time co-pastor with Dr. Ash, author of the Dictionary, at Pershore, but permanently settled at Lynn in Norfolk. He held the pastorate of the Baptist church there for above twenty years; and with occasional residences in the Principality, some of them of pretty long duration, he spent the remainder of his life there. His connexion with his own country it is that we are now interested in, and in this respect he was a man of the most patriotic spirit. In a letter giving his reasons for resigning his charge,

Christmas Evans's observation was, we apprehend, quite true as to the effect of these disputes on the minds of the people in hearing him, but still, that

written from Wales, he says, "As to my pastoral charge, I beg leave now, in the fear of God, to resign it once more. I wish you to signify as much to them; I humbly think this is best for them and for me, if I ever return to Lynn again to stay there, which at present can be known only to God. I intend, if the Lord permit, as soon as my health becomes a little better, and the weather admits, to re-visit Lynn once more. But if that should happen, and health be in some measure restored, and life prolonged, a part at least of every year should be given to *my native country*, where to all appearance I should be far more likely to be useful than at Lynn, or any other place upon earth; and sorry now I am, that I did not spend more of the days of youth and health in this much-loved land."

The service he attempted to render his country and his religious brethren was twofold. The first was literary: he wrote several very useful works. He published a Welsh-English Dictionary, and projected an English-Welsh one, which, however, he never finished; but one was published on his plan, and both have been very useful in Wales. When the Rev. B. Evans, of Trewen, an able and excellent man, assailed the principles of the Baptists with great dexterity, his Welsh brethren were glad to have Mr. Richards's services; and he wrote at Lynn, and published at Caermarthen, two (if not more) most masterly pamphlets in their defence. Few have improved to this day on his style in these works; and nothing superior to them, in point of learning and argument, has since appeared on the same side in the Principality.

The second kind of service he sought to do his own religious connexions at home was, by preaching among them, and *reforming certain disorders*, which he conceived to exist in their churches. Though a Welshman, and to the heart's core, it would seem that he had no sympathy with the popular mode of preaching prevalent in his native country. He certainly was not a man of much imagination, nor had he scarcely any of the fire and fervour of the great preachers of the day. He moreover found fault with the general practices of his brethren; the large Annual Associations, where the people aggregate by thousands, he disliked, calling them "fairs;" and the preachers at these gatherings, he would sometimes, we are told, designate by no very flattering epithets. He was withal, and, perhaps, all the more on account of these offences of his against his ardent countrymen, charged with *heresy*, and hard names were bandied about. These charges, I apprehend, he

it did not follow as a matter of course, that this effect was unmixed evil, as he, at the time, evidently thought. The disputes introduced by

was not mindful to disprove; certain it is that he differed in the manner of expressing himself from the greater number of the ministers in South Wales. Considerable confusion was produced: some churches left the Baptist Association, and formed a connexion with the General Baptists; some of these, at least some individuals among them, went still further, and staid not till they became Unitarians. The extent of Mr. Richards's divergence from the strait line of Welsh Baptist orthodoxy, it is difficult to determine; that he abandoned the essential truths of the evangelical system, I do not believe. In a letter, dated December 7, 1804—after all these charges had been made against him, and the mischiefs in the Principality ascribed to him—he writes thus, in a letter to a friend:—"I think I may safely say that no great change of any kind has taken place in my sentiments since I knew you. You must know surely that I did not use to be an *Athanasian*, or even a *Waterlandian*. Such views of THE DERR always appeared to me too *Tritheistical*. I have been used to think, and do so still, that there is a particular meaning in such words as these of the Apostle's, 'To us there is but one God, the Father;' but I never could say or think with the Socinians, that Jesus Christ is no more than a *man* like ourselves. I believe, indeed, that he is a man; but I also believe that he is 'Emmanuel, God with us'—that he is 'the form of God'—'the image of the invisible God'—an object of Divine worship, so that we should 'honour the Son as we honour the Father'—'that all the fulness of the Godhead dwells in him bodily,' or substantially. In short, I believe everything of the dignity and glory of Christ's character, that does not *divide* the Deity, or land in *Tritheism*." Again, to another correspondent: "I believe also in the doctrine of the atonement or sacrifice of Christ, in the virtue of his blood, and in the prevalence of his mediation."

All this agrees with what the late excellent and venerable JOSHUA WATKINS, of Caermarthen, assured me personally, and on various occasions, namely, that he had never known Mr. Richards to hold opinions materially different from his own; that, when he himself and his church were in a state of separation from the Particular Baptists, he was just the same man as he was after his rejunction with them, held the same views, and taught the same doctrines,—admitting at the time, that the spirit of controversy prompted both parties to use strong language, and thus to aggravate and exaggerate whatever differences might exist.

Richards very soon compromised and engaged many of the ministers in the counties of Pembroke, Caermarthen, and Cardigan ; this produced among the people a habit of critical hearing ; it gave them a stronger anxiety to be instructed as to the disputed points ; and this was certainly not a favourable mood to hear Christmas Evans in. Nor was this all evil ; for, however much it is to be desired that congregations should possess a tender and susceptible spirit, it is wise for them to "hear with understanding," that they may be able "to give an answer for the hope that is in them with meekness and fear." It is our fixed opinion, deliberately formed, that, partly owing to the ardent temperament of the Cymry, then to various and powerful causes of excitement that had been operating upon them just before this period, the controversies introduced by William Richards proved most opportune and effectual means to recall attention to the fundamental truths of the gospel, as well as to modify and moderate the tone of preaching that was becoming rampant with high doctrines and an exclusive spirit. This, however, is the result of retrospect and unimpassioned consideration, uninfluenced by the stirring circumstances as they arose, and would scarcely have occurred to Christmas Evans. Indeed, we know it was not the opinion of far more deliberate men than he,—men who took share in the disputes of the day ; they saw in them nothing but evil, and, of course, considered him that introduced them "an enemy." With most sincere respect for their memory, we can, without any diminution of that reverence, venture to differ from them as to the actual and enduring results of a certain series of events ; and this difference we here presume

to put upon record.—“*Rhydd i bob meddwl ei farn.*”

From this journey Christmas Evans returned to Anglesea, and set himself to labour “in season and out of season,” in the care of his flock and the ministry of the word. His poverty was at this time great, so great that he distinctly specifies the necessity he was under, to print a small pamphlet occasionally, that he might get a few pounds for his inevitable expenses, and then to go from home to sell his little book. “It pleased God,” he piously observes, “to bring two benefits out of my poverty; one was the extension of my ministry, so that I became almost as well known in one part of the Principality as the other; and secondly, he gave me the favour and the honour to be the instrument of bringing many to Christ, through all the counties of Wales, from Presteign to St. David’s, and from Cardiff to Holyhead. Who will speak against a preacher’s poverty, when it thus spurs him to labour in the vineyard?”

In 1794, during Christmas Evans’s journey through the South, he attended the Association at Velinfoel, in Caermarthenshire. The English reader, utterly unacquainted with Welsh Nonconformist practices, should here be advertised that all bodies of Dissenters in the Principality hold annual meetings, which they call Associations. Among the Independents and Baptists these are unions of a certain number of churches; and the annual meeting has the double purpose of transacting business in Conference, members of churches and ministers alone being present; and of preaching to the inhabitants of that particular neighbourhood. The preaching is always in the open air, if the weather permits. A large scaffolding is erected in

a field, or on the mountain side : on this the officiating preacher stands, surrounded by the other ministers who attend, and other friends ; and thence he addresses the congregation. The feeling formerly induced by the approach of such a meeting, in the locality where it was to be held, was thoroughly jubilant ; and assiduous preparations were made so as to be able to abstain from labour during the two days of the Association, and “ to entertain strangers.” These hospitalities were not confined to the members of the particular denomination whose forces were to assemble, but cheerfully exercised by persons of all communities and of none. It was a common thing for the clergyman of the parish to have open house, and readily to entertain those that were sent to him. A truce was now given to all religious differences ; and I have been once and again told by a kindly officious brother, directing me to my lodgings, “ Please to remember that your host is a Pædobaptist,” lest I might inconsiderately introduce the disputed question ! On such occasions very large congregations would frequently assemble, the preacher would have to address thousands of human beings ; it is keeping quite within compass to say, that John Elias, Ebenezer Morris, William Williams, Christmas Evans, and other excellent men, their contemporaries and coadjutors, many times addressed congregations varying from two to fifteen thousand ! This was always at the very beginning of the summer, with the green sward under foot, and the blue heavens above ! In this instance, at Velinfol, Mr. Evans was to preach at the morning meeting, which commenced at ten o’clock. The day was very sultry, and two good brethren were to preach before him ; the second in English. The latter was

long, or seemed to be long;* and when Mr. Evans was to begin his discourse the people seemed wearied and jaded. His subject was the return of the prodigal son; as he proceeded, one man, who had sat down on the grass, got up here, another there; the people closed in together about the platform, looked hard at the preacher, nodded approvingly to each other, wondered, felt, wept, wept aloud, at once with joy and sorrow; powerful emotions were produced that continued through all the remaining services, and remained in many hearts for their everlasting salvation. This was his first introduction to South Wales of so prominent a character; and it made the name of Christmas Evans, "the one-eyed man," common "as household words."

It is just at this point in his history we are led by his papers, as well as by the progress of time, to detail certain important events in the affairs of the Baptists of North Wales. Though Christmas Evans was now their greatest preacher, their ablest man was John Richard Jones, of Ramoth, one of the ministers who had invited Mr. Evans into the North. He was little more than one year older than Mr. Evans, but he had received, and sedulously improved, some education, and was a person of strong intellect and well-balanced mind. He was united to the church at Ramoth in the county of Merioneth, in the year 1787, being baptized by the Rev. Henry Davies, of Llangloffan, in South Wales; and in about two years afterwards, such was his acceptance as to talents and character

* It must be remembered that at such a meeting, at that time, and in Caermarthenshire, a very large proportion of the people could not understand one word the English preacher said; that would make a short sermon appear, to them, long.

amongst his brethren, he was ordained to the pastoral office in the same church. Mr. Jones was unquestionably a man of an inquisitive as well as strong mind, and he assiduously availed himself of every opportunity for enlarging his information, in order to extend his usefulness. He became acquainted with some of Mr. Archibald M'Lean's writings; was very much struck with them; read them again and again; lent them to his friends, talked and preached their contents, and left nothing undone to diffuse their influence, and gain converts to their peculiarities. He soon opened a correspondence with Mr. M'Lean, and Mr. Braidwood, his co-pastor in Edinburgh; and he and his immediate connexions separated themselves from the Welsh, and united themselves to the Scotch Baptists. It has been my singular felicity to have a sight of seven letters that passed between Mr. Jones and the two elders of the Scotch church at Edinburgh, Messrs. M'Lean and Braidwood; these letters have never appeared in print, and they furnish a more complete and detailed account of John Richard Jones's mental history, during this period of his life, than has ever been given to the public.* A copy of the first letter is given here, because it will enable the reader better to understand the character of the crisis that now arose in Christmas Evans's immediate connexions.

“ From Mr. Jones to Mr. M'Lean.

“ Ramoth, September 2nd, 1796.

“ DEAR BROTHER IN THE GOSPEL,—You may think it rather odd to be addressed thus by an

* For a sight of these letters I am obliged to the spontaneous kindness of Mr. William Fergusson, of the City Chamberlain's Office, Glasgow.

entire stranger ; I beg pardon for the freedom taken ; the case is briefly this : I am a Baptist minister near Harlech, the county town of Merioneth, North Wales, and my name is John Jones.

“ It happened to me about two years ago, under the direction of Holy Providence, to meet with some books published by you, entitled,—

“ ‘ The Commission of Jesus Christ to his Apostles illustrated.’

“ ‘ The Belief of the Gospel—Saving faith.’

“ ‘ The Nature and Import of Baptism.’

“ ‘ A Letter on the Sonship of Christ.’

“ In reading these books I was convinced in my mind, that they had a tendency to lead the minds of men to the original glory and simplicity of the gospel of our salvation ; and I may say, in truth, that they have been of great blessing to my soul. Blessed be the name of the Great Disposer of all events that they were conveyed to my hands. When I was convinced of their usefulness and excellency, I endeavoured to read and translate them to the church, as they cannot understand the English tongue, and they gave them also the highest satisfaction. Then I sent to a bookseller in Chester for the books, to be distributed among the brethren who are tolerably versed in the English tongue, and they all agree with every article of them. Now, I have the pleasure to see that the Great Head of the church hath made them instrumental in a great many instances, ‘ to draw the church’s attention to that kind of Christianity which was at first propagated by the inspired apostles of our Lord Jesus Christ, according to the commission he gave them, and which is transmitted to us in the New Testament.’ Not-

withstanding the pleasure and profit we derive from reading these publications, we ought to take heed that our minds be not captivated to an implicit confidence in any man. True Christian liberty consists in having the mind and conscience in sweet subjection to the authority of Christ in his word, and that only. Matt. xxiii. 8—11.

“The religious world is full of strange notions and pernicious doctrines, which men receive by tradition one from another, without examining whether they be true or false; but having heard them so often repeated and so confidently affirmed, they take for granted that they are Scripture truths, though they have not the least foundation in the word of God. But I think that the New Testament would appear a very plain book to every one that would come to it as a little child, there to learn the words of eternal life. And, notwithstanding* its plainness and native simplicity, yet every one that is of the truth, and hears Christ’s voice, will readily acknowledge that the glory of his kingdom is too solid for an overheated fancy; and, indeed, surpasses all imagination. There is a considerable alteration and reformation of late among the Welsh Baptists, in the northern part of Wales; especially respecting church order and manner of worship. Our church is the first in these things. We apprehend it high time for the dear people of God to come out of Babylon, and separate themselves, according to the Christian rule; in order to have unity of spirit, and walk in brotherly love, with full purpose of heart to observe all things whatsoever their heavenly Lord has commanded them. Our church

* *Sic* in MS. I suppose Mr. Jones must have meant, “by reason of,” &c.

meets every Lord's-day to observe the following institutions of Divine service, namely,

"1. The public prayers according to the direction given in 1 Tim. ii. 1, 2, 3.

"2. The public reading of Scripture. 1 Thess. v. 27; 1 Tim. iv. 13.

"3. The singing of praise. Matt. xxvi. 30; 1 Cor. xxv. 15; Eph. v. 19.

"4. Preaching and expounding the word. Acts v. 42; 1 Tim. v. 17; 2 Tim. iv. 2.

"5. The mutual exhortation of the brethren. Heb. x. 24, 25; 1 Thess. v. 11.

"6. The collection for the poor and other necessary uses. 1 Cor. xvi. 1, 2.

"7. The breaking of bread, or the Lord's supper. Acts ii. 42, and xx. 7. This we observe every Lord's-day, instead of every month; we go on comfortably in the exercise of these duties; finding the Lord's-day a day of rest for our souls. Heb. xv. 9, 10.

"I must conclude this letter at present, hoping to have a long letter from you, as you can make it convenient, as it is very probable that we shall not meet face to face in this life; therefore, if it be agreeable to you, let us correspond in letters now and then. I love you (in connexion with the church of which you are an overseer,) in the truth, for the truth's sake that dwelleth in us, and shall be with us for ever. I may say also, with the Apostle to the Colossians, 'For though I be absent in the flesh, yet am I present with you in the spirit, rejoicing and beholding your order and the steadfastness of your faith in Christ.'

"Please to give me some instructions in your letter concerning the following things. They are not, as yet, solved among our church:—

"1. *Washing feet*, according to John xiii. 7—16. Some in our church think it a duty to be done one to another, and that only in case of necessity, according to 1 Tim. v. 10; others think it an ordinance to be observed once by every member. What is right?

"2. It does not appear that the seven churches of Asia had a plurality of elders. What do you think of that?

"3. What do you think of anointing the sick *with oil*, according to James v. 14—19.

"I rest, at present, wishing you abundance of every blessing, through Jesus Christ, our Lord. Amen. I remain, your affectionate brother in the gospel,

"J. JONES."

"P.S. Have you any new publications? If you have, where shall I find them out? I have sent to Chester and London, of late, for your book on the 'Commission,' and I find, upon inquiry, that they are all sold off. I want half-a-dozen of them for my friends in this county. What shall I do in this matter? Excuse my vulgar English; I had but half-a-year of *English* school in my life; my native language is Welsh."

As our purpose is fully answered in giving this single letter, we must now inquire into the effect of this movement on Christmas Evans's opinions and feelings. The extent of his yielding to, and according with, John Jones, has been till lately a matter of some doubt. That he went with him to certain points is well known—it is distinctly affirmed in his own papers—and well-remembered by the oldest members of the churches in North Wales. But that he thoroughly agreed with Mr. Jones, for any length of time, or co-operated with

him in his *reforms*, seems to have been doubted by my friend Mr. Morgan, his Welsh biographer; and I should have been in similar hesitation myself, had I not procured other information than Mr. Morgan possessed. That is contained in two letters, written by Christmas Evans, in the very same year as that in which Mr. Jones wrote the letter just inserted. One is to Mr. M'Lean, and signed by Christmas Evans, Hugh Williams, and Edmund Francis; the other is to the church at the Engine, near Swansea.* Of the former, a few quotations only shall be given, partly because it is next to impossible to put his English "into shape," and partly because the second is a much more complete statement, written at his ease, in his own language; and we therefore translate it *in extenso*.

* The former was kindly sent me by Mr. Fergusson of Glasgow, and the latter I had from the papers of the late Rev. Philip Richards, of Landore, near Swansea, who was a member of the church at "The Engine." When this letter from Christmas Evans was received, he copied it, at the time, into a book—showed it me some years ago—and his widow has been kind enough to allow a friend to transcribe it for my use. This church at "The Engine," so called because it met in an old engine-house, consisted of persons dissatisfied with other communions, and has long been extinct. Its members became, many of them, Friends, and some General Baptists, and Unitarians. The above-named Mr. Richards was of the latter, and, apart from the irreconcilable difference in our views of theology, I much respected him. It always appeared to me that the feelings produced by his early creed clung to him. He was a most tender-hearted man, and certainly held his opinions so as to produce profound sensibility. It was a feast to hear him talk of the old preachers: John Morgan Rees, John Jones, &c. He never made it appear that he had repudiated their sentiments. All this is confined to his private conversation. The only exception is, that when he had heard the writer preach a sermon containing much orthodox matter (so-called), at the Independent chapel, in his neighbourhood, he came up and said, "My boy, that is the kind of preaching that turns the world upside down." Whether this involved any approval of the distinctive principles of the discourse it is difficult to say.

The letter to Mr. M'Lean is dated "Llangefni, Nov. 28, 1796:—

"I am persuaded that it is a part of my duty to acquaint you with the following things. Although I am but a stranger to you personally, but not so regarding your religious principles. I am one of the pastors of the Particular Baptist church, in Anglesea, in North Wales. This church has its beginning since eighteen years past. We are in connexion with the English Particular Baptists; but it is high time to consider with whom we are in connexion. The call is Rev. xviii. 4. We were the same in our religious ideas as the Particular Baptists, almost in everything but in the doctrine of the Trinity; we were since lately of the Sabellians' ideas on that important part of the Divine Record. It happened about one year and a half ago, that some of your books fell into our hands—viz., M'Lean on the Commission, and H. D. Inglis's Short Notes; and the reading of them proved to be a greater blessing to us, through the Divine Spirit, than the golden mine of Peru to the Spaniards is.

"By the reading of your books we were informed, and came to the knowledge of the following things concerning the person of Christ, concerning which our ideas were erroneous before:—his pre-existence previous to his incarnation, John i. 1—14; Heb. i. 1, 2; Col. i. 15—17; Phil. ii. He was the image of the Father before his incarnation, and by assuming our nature he became the representation of that image to us, John i. 14—18; Heb. i. 3. And, in the unity of both natures, he is properly called the Son of God. I was convinced of my error on this point

by reading Henry David Inglis's Short Notes, and his discourse on Luke ii. 21, page 15.

"After much disputation here on this point, we are now, as a church, established in this foundation of all truths.

"By the reading of the aforesaid books, we are better informed concerning the two covenants—that of grace, and that of works. We plainly see now, that the law of innocency is not considered as a covenant of works anywhere in the Scriptures, but as a command; and the fatal consequence of breaking that was the corruption and condemnation of all the human race, Rom. v. 12, 16, 17; and the covenant of works was that on Sinai, made with the Jews only, Heb. viii., not any of the Gentiles, except the proselytes, concerned therein. We were always great admirers of the covenant of grace, and now we understand what it is, the gospel of peace, Heb. viii. 11.

"The believing of the truth makes us willing to obey Christ's commands in all things; we practise the kiss of charity, the feast of love, and washing the feet of one another, not only in case of necessity, but also as a commandment to every one of the members of the church according to the law of the institution, John xiii. Our ministers wear no canonical dress. We hate the priestcraft. There is much inquiry after the truth throughout South Wales amongst the Baptists; there are ten churches in North Wales, and every one of them has in some degree obeyed the truth, and know it. The members of this church are about two hundred: we call it a church, though they meet in several places."

In a P.S. he adds, "I cannot help my broken

English; any of us never was in any University."

The letter to "the Engine" church is headed by Mr. Richards, in his copy, with these words, "Copy of a letter written by Christmas Evans to the brethren usually assembling at the Engine, about the year 1796—I am not quite certain about the date."

"DEAR BRETHREN IN CHRIST JESUS,—After returning home from South Wales I was struck by my conscience, because, having been so near to you, I did not visit you; but I was like many more, filled with the spirit of popularity, which is the spirit of the beast, that all the world wonders after, in doctrine and in discipline. I now feel bowels of evangelical kindness towards you, and that on account of your simplicity. You seek not your own, but the things of Jesus Christ. The spirit which was in Christ and the apostles avoided the respect of the world, and I am glad that you have imbibed the same spirit; and I pray that you may grow in the faith, be deficient in no grace, but stand in God's will, and be increased in all things in and to him.

"I shall be glad to correspond with you by letter, and if I ever come again to the neighbourhood of Swansea, I shall call upon you; I long to see you, and desire that you may experience Christ formed in you by faith more and more, and that you be un-formed* from the world, and unformed in and by the mode of doctrine delivered you by Christ.

"In order to elicit your thoughts, I will send you my own, that you may know my understand-

* Dadffurfio, to divest of form, &c.

ing in the mystery of Christ. What I shall send you will be contained in the following fourteen particulars :—

“1. God’s word, in the revelation which God gave of himself. I do not consider that word as saying one thing and meaning another. It does not contain two meanings, but one: that is what some call the literal meaning. It is not a dead letter, as some suppose, but, according to Christ, ‘the words that I speak unto you they are spirit and they are life.’ God never speaks one thing and means another; but all his heart is shown in his Word. He has no hidden dispensations besides his Word to condemn or deliver men; and if the Word make us not free, we shall be condemned of the Judge, for by the Word shall we be judged.

“2. The faith of God’s elect. This, wrought by the Lord, is no more than a belief of the Word of God as true; to believe the account of the life, death, resurrection, and ascension of Christ, in consonance with the great end—to satisfy the Father, Matt. iii., Mark xvi. 16, Acts xii.; ‘If thou believest with all thy heart.’ Let us understand how this faith acts; not apart from the Word, but in the Word. The Word is held up before the saints as the living truth of God; and it is there in them a well of water springing up into everlasting life. Its effects and fruits. All know whether they believe or not.

“3. Hope is the believer’s expectation of the fulfilment (verification) of the things which he has believed; and this is founded on the faithfulness of God, Rom. v. 2. It is not on the ground of his own experience, but on that of the promise, he hopes.

"4. No work produced in man before he believes is (to be regarded as) preparatory ; it is not required as a condition of faith ; ' but of his own will begat he us,' Jas. i. 18. ' Neither having done good or evil,' Rom. ix. 11. There is a dying to the law by the body of Christ. The faith of the truth of the gospel kills us to the law.

"5. Love is but the spirit of truth, communicated by a belief of the truth. The love of God is shed abroad in the heart ; we love him with the same love with which he has loved us.

"6. The new principle (disposition) in the saints, then, is the indwelling of the word through the Spirit in their hearts, in all its truth, purity, and incorruptibleness. It is a new law to the mind, so that they are led by the Spirit of truth ; the Comforter, who worketh in them in and through the truth, 1 John v.

"7. The sanctification of the believer, the removal of guilt, the subjugation and mortification of our members which are on the earth, and the engagement of the affections to love spiritual things. This is effected by the Spirit, through the Word, and not apart from the Word—that is the spirit of Popish delusion. The Holy Spirit sanctifies 'in the truth.' 'We behold as in a glass,' says the Apostle Paul.

"8. The joy of the believer springs from the word believed, and increases in proportion to the growth and vigour of that belief. Joy and faith are two very intimate friends—witness the case of the Eunuch. Joy does not arise from some excitement of the feelings (temper), but from faith, growing with confidence, and love flowing in conformity to the truth.

"9. The believer's assurance. It is com-

manded 'to preach the gospel to every creature;' eternal life is promised only to 'him that believeth.' And it is said, 'He that believeth hath the witness in himself;' that is, by the abiding of the Spirit in him—the love of God shed abroad in his heart—as though the Spirit had written the testimony which God hath borne to his Son in his heart. So our consciences acquit us because we believe, and God also by his Spirit in the Word we believe, and the word dwelleth in us. Here is the believer's assurance, founded on the truth of the gospel; and this assurance strengthens with the increase of the fruits and effects of faith.

"10. Slavish fear, the fear that giveth pain, is no help to the watchfulness of the Christian, but it is cast out by perfect love, which is the only impelling principle of the saints. The presence of slavish fear is a mark of unbelief.

"11. I perceive that we ought to wash the feet of the disciples, as of old.

"12. That we ought to partake of the Lord's Supper every Lord's-day.

"13. That we should observe the holy kiss.

"14. And that we should keep the love-feast.

"Your brother and fellow-prisoner, &c.,

"CHRISTMAS EVANS."

These documents fully prove that Mr. Evans went entirely with Mr. J. R. Jones at first, and continued for some time in full co-operation with him as a *reformer*. This state of accord did not last long, as might have been expected by those who knew the men. Mr. Jones's mind and temper fitted him for the course he pursued; to find out with minute accuracy every particular of apostolic practice, even to the faintest shades and

most attenuated modifications, was evidently to him a labour of love and joy. To insist upon entire conformity to everything he conceived and taught to be apostolic precedent, *as a term of communion*, was to him a matter of conscience, and this he did with the most resolute and unbending firmness.* Without this there was "no purity in the communion of a church." From such church he must, as a point of solemn and indispensable duty, withdraw and separate himself; hence alienation, controversy, and distraction. To effect these reforms was, moreover, important enough in his estimation to justify, indeed, to necessitate, a partial withdrawal of the energies hitherto employed in seeking the conversion of unbelievers, and the ministry must be principally devoted to the settlement of these questions of church order and discipline. To

* That Mr. Jones had arrived at this state of minute curiosity, in reference to the *merest incidentals*, is well known. It receives proof and illustration from his correspondence with Messrs. Braidwood and Maclean:—"We cannot," he says in the second letter, "look on ourselves as a complete and regular church in all its parts; we are so widely scattered among great mountains and rocks in a very dismal country, that we cannot make it possible to meet every Lord's-day in one place. This grieves our hearts. What shall we do in this imperfect state?" The imperfection so pathetically deplored, an imperfection which the good man regarded as actually infringing upon the very constitution of the church, was that some members lived at such distances as made it *impossible* for them to attend the services of the church every Lord's-day. If it were *impossible*, is there not an end to responsibility to that extent? It seems to us this was no real cause for "grief of heart." There was, during all the years spent in these disputes and in these fruitless attempts to agree *in all things*, a mightier cause of grief, in their very presence, before the eyes of this able man and his brethren, *their neighbours living and dying in their sins*; these Baptists being too much engaged in settling small points of difference TO CARE FOR THEIR SOULS!

instruct believers, *to put them right*, became, under these circumstances, the great and absorbing object. Most assiduous were the labours expended, and vast and powerful the zeal displayed; labours and zeal which, we take leave to think, might have been employed more usefully at the time, and with much nobler consequences. To be a coadjutor with Mr. Jones in all this, Mr. Evans had no great fitness of mind or spirit. His mental habits were not those of minute observation. He had no very great fund of patience to exhaust upon such a question as, *Whether the administrator in the Lord's Supper was to take up the bread, or break it ON THE TABLE?** And if he *had* disagreed with his brother, he would not be acting in his own character when he insisted upon agreement in that particular as a "*term of communion.*" We believe the North Wales reformers never descended to such puerility as this; but they imbibed and exemplified the very same spirit. With this Christmas Evans could never have sympathy for any length of time; he would yearn after greater objects, and long for more congenial employment. But that which, at all events, must soon separate him from Mr. Jones was *his entire devotion to the ministry of the gospel*. This alone was enough to take him away from the pursuits in which these brethren became absorbed; and it soon produced this effect—differences grew in number and import-

* A dispute on this *weighty question* arose some years ago in a small church in Scotland. The litigants found in the examination what was sufficient to divide their communion, and to form them into distinct and opposite societies, for the purpose of maintaining the purity of Christian worship; and so they obtained the appellation of Lifters and Anti-Lifters.—Morris's "*Recollections of Robert Hall,*" p. 328.

ance. Still, it does not seem that Christmas Evans, and those who thought with him, wished Mr. Jones to separate from them. It would appear that they were willing for him to pursue his own course, he giving them the same liberty. This, however, would not do for him; it would not, we apprehend, suit his temper, for he was an imperious man; it would still less accord with the new spirit he had imbibed. As a matter of course, an open rupture ensued. At a meeting held for the purpose of preaching and conference, at Ramoth, after considerable disputation, Mr. Jones, holding the Bible in his hand, formally separated himself "*from the Babylonish Welsh Baptists, and in conscience he separated himself from their errors in doctrine and practice, in order to unite himself with the brethren in Scotland, who received the truth.*" The division was now complete, and no re-union ever took place upon earth between the parties. Christmas Evans takes the following retrospective view of these events:—

"I shall give some account of these effects on my own spirit, then on the churches and the cause of religion. I remember that I shall be in eternity when this comes before the reader's eye.

"Sandemanianism so affected me that it extinguished the spirit of prayer for the conversion of the ungodly. 'The weightier things' of the kingdom of heaven became weaker in their influence on my mind, than the 'lesser things.' I lost the power that had clothed my mind, consisting in confidence and earnestness in the pulpit (with strong desires) for the conversion of souls to Christ. My heart went back, and I lost the testimony of a good conscience. On Lord's-day evening, when I re-

tired to bed, having been assailing Christians for their errors with all my might, my conscience was dissatisfied, and upbraided me. I had lost nearness to God, and walking with him, and something very precious was absent. I would answer, 'Don't I preach according to the word?' Still it insisted that there was sad deficiency. I was thus deprived of the spirit of prayer and of the spirit of preaching. I refer, secondly, to its effects on our churches. The poison penetrated four counties, Anglesea, Caernarvon, Merioneth, and Denbigh. Its first was to send away the hearers of the gospel; for this it prepared the way by alleging that the mass of hearers were 'of Babylon,' &c. I lost in Anglesea almost all my old hearers; many of them attended the ministry with other denominations, and became united with them; there they had rest from the new condemnatory spirit amongst us. We thus almost entirely took down what had taken fifteen years to raise, and became again a despised people. Much distraction in the churches followed—a spirit of infallibility and worldly wisdom fell on the people and on many of the preachers, until the weakest of them felt himself qualified to govern the church and the world.”*

It was not, however, all evil:—

“As to the advantages I received from the same cause, like an earthquake, it shook my old system through and through. I was obliged to re-examine all the foundations, and to re-erect the porches, and to measure the whole by the reed of the word. It obliged me to search again into every part of my religion, according to the word. This enlarged my understanding and assured my mind, just as a

* “'Twas Athens' owl, and not Mount Zion's dove:
The bird of knowledge, not the bird of love.”

man who has seen with his eyes, lands, ports, and cities, is able to give more satisfactory information, than he who has merely examined the map, or has heard of them from others. Had it not been for this earthquake I should not have been able to deliver myself on many subjects in theology, as I have since done. I now understand that a man may have the advantages of learning and theoretic knowledge, and be still unable thoroughly to understand a subject until he has been obliged to face a controversial fire, not carrying his gun on his back, with no foe in the field: these must become *heart-affairs* to him, and he must search for nothing but the truth. Thus, 'offences must come,' and they prove the ruin of some and the benefit of others. The blessing, in this case, to me was this: I was obliged to go down into the pit myself to see what was in the mine-stratum; it obliged me to taste, see, and examine God's book for myself."

He always regarded the disconnexion from the good people at Ramoth a great deliverance, and as essential, not more to his own personal happiness than to his public usefulness. The means of it in his own spirit; the emancipation of his own mind from the influence to which, by Mr. Jones's instrumentality, he had been subject, he ascribes to "Fuller's Answers to M'Lean's Reply to Mr. Fuller's Appendix," &c. This will come in our way as we proceed, and needs no further reference here. The following extract is connected with these events:—

"On a day never to be forgotten, as I went from Dolgellau to Machynlleth alone, I felt my heart hard but sick, and my mind oppressed with darkness that could be felt. I poured forth my heart

before God, in the name of Jesus, and I experienced freedom to confess and repent on account of my sin, in going after the spirit of an empty religion, which had not his love in it, and which had turned my feelings, like those of Nabal, like unto a stone within me. I prayed to Christ again and again. I felt that the heart of stone was melting within me. Profuse streams of tears flowed freely and incessantly for three or four hours. The place was solitary, and therefore most advantageous for me to converse with God. This gave me an opportunity to pour forth 'strong cries and tears' all the way, until my nature was debilitated, when I arrived at Machynlleth. I gave myself to God anew, and prayed earnestly for his cause, especially in Anglesea. In the first services I had after this, I felt that I had been removed from the frigid zone of Greenland to a genial clime, like 'the land of promise.' Thus was I graciously rescued from the influence of Sandemanianism materially uninjured, as many were who had eaten fewer of its eggs than I had. I consider this to be a deliverance to me as a preacher, for if I had continued in that spirit my usefulness must have utterly ceased."

The following account of the good as well as the evil of this contention I feel unable to keep from the reader. It is from my beloved friend, the Rev. John Prichard, of Llangollen, in reply to a letter from me, asking his opinion on the subject. It may be safely regarded as the result of an intimate acquaintance with the case, and of close observation during a pretty long period of active labour in the Lord's vineyard in North Wales.

"That the division which took place in our denomination, in the time of J. R. Jones, of Ramoth, did much harm, is beyond a doubt. Many localities in North Wales, previous to that division, were favourable to our sentiments; and a few, in those places, embraced them. These were like small enclosures in the midst of a wilderness, appearing fair, and promising to bring

abundant fruit. When the storm came, some of these were blasted and withered, others were neglected, labourers from other denominations stepped into others, and reaped what they had not sown.

"Before that period of contention the few Baptists that were in North Wales were zealous for the Sunday-school, which was like the banian-tree beginning to take root in the soil of Cambria; but the storm of Ramoth withered every plant, and destroyed every vestige of this beautiful and fruit-promising garden, for many years. But as the hard winter destroys vermin, reptiles, and weeds, and a storm of thunder clears and purifies the air, so the frigid Sandemanian controversy cleared the garden of God, and purified the horizon of his church. It is said that, before that era, preaching had degenerated very much. Instead of enlightening the mind by the faithful preaching of the truth as it is in Jesus, and dispensing it in its light, warmth, and life, to convince the judgment, move the will, and kindle a holy fire in the affections; the greater number of preachers spent their talents, and their precious time, to feed the depraved fancies of their hearers, by curious preaching from curious texts; such as, 'And the iron swam,' 'Hephzibah,' 'Beulah,' 'Shibboleth,' &c., &c.; and to spiritualise words, phrases, and circumstances. After the storm, the Sandemanian portion of the denomination went so far as to avoid and condemn every comparison or metaphor in preaching, unless it was a repetition of a scriptural metaphor, and to dwell rigidly on the literal meaning of Scripture. And the other portion of the denomination became much more sober in handling the word of life. The ministers of the gospel aimed more at purifying the heart, by informing the understanding of the truth of God in its glorious harmony, its melting love, and holy tendency. Thirty years ago it appeared to me that that trial which had met the Baptist churches in the North of Wales, had greatly purified the preaching in the denomination. And it is hoped that we are still progressing in the same right path. Ten or fifteen years ago very few of our congregations would listen with delight and benefit to expository discourses, from Sabbath to Sabbath; but now the Sunday-schools and bible classes have helped on the spirit that was kindled in the days of Jones of Ramoth, that this mode of preaching, which could not be carried on even by a Robert Hall, is now rightly appreciated and highly esteemed. In this, and probably other things, the painful division in question has been overruled for much and lasting good. 'Out of the eater came forth meat, and out of the strong came forth sweetness.'"

CHAPTER IV.

WE have Mr. Evans now settled down in Anglesea, after the storm brought about by J. R. Jones, with his own mind and heart improved and enlarged. We shall have to glance at his "work of faith and labour of love," during the remainder of his residence in the island. These branch themselves into several particular kinds of agency, and embrace the collecting of churches; the building of houses of worship; the administration of discipline, under peculiarly difficult and trying circumstances; the providing for the payments of interest upon debts, and of debts themselves; the defence of the distinctive principles of the denomination, as well as of those of what he conceived to be the evangelical system; together with the whole conduct of intercourse and communication with the churches of South Wales. This account we shall take principally from his own papers, beginning with a "covenant" with God, which he made in great humility, and with much fear, soon after the deliverance, recorded in our last chapter, and which took place between Dolgellau and Machynlleth.

"1. I give my body and my soul to thee, O Jesus, the true God, and the life everlasting, to deliver me from sin and from death eternal. Amen. C. E.

"2. I call the day, the sun, the earth, the woods, the rocks, my bed, my board, my book-room,* as witnesses that I come unto thee, Saviour of sinners, to have rest to my soul from the thunders of guilt, and the fear of eternity. Amen. C. E.

"3. I, through confidence in thy power, do earnestly beseech thee, to take into thy own hand the work of giving me a heart circumcised to love thee, and a right spirit created within me, that I may seek thy glory. Give me such a disposition as thou wilt approve in the day of judgment, that I may not turn pale there, finding myself a hypocrite. Grant me this for the sake of thy most precious blood. Amen. C. E.

"4. I beseech thee, O Jesus, the Son of God in power, be pleased to grant unto me, for the sake of thy agonising death, a covenanted interest in thy blood that cleanseth, in thy righteousness that justifieth, and in thy redemption that delivers. I crave an interest in thy blood for the sake of thy blood, an interest in thee for the sake of thy name, which thou hast 'given amongst men.' Amen. C. E.

"5. O Jesus Christ! the Son of the living God, accept, for the sake of thy precious death, my time, my strength, my talents and gifts; all of which I now, with full purpose of heart, consecrate to thy glory, in the edification of thy church in the world, for thou art worthy of all hearts and of all talents. Amen. C. E.

* *Llyfrgell, Library.*

“6. I entreat thee, my Great High Priest, to secure, by thy supreme authority, my usefulness as a preacher, and my godliness as a Christian, as of two neighbouring gardens, that sin may have no place in my heart, to cloud my confidence in thy righteousness, and that I may not perpetrate any foolish act, to cause the withering of my talents, and the termination of my usefulness, before the close of my life. Keep thy gracious eye upon me, and watch over me. Amen. C. E. Oh, my Lord and God for ever!

“7. I most especially give myself to thee, O Jesus, the Saviour, to keep me from falling, as many do, that thy name may not be blasphemed and wounded (in thy cause); and that my peace and confidence may not be disturbed, that thy people may not be grieved, and thy enemies hardened. Amen. C. E.

“8. I come unto thee, to beseech thee to be in covenant with me in my ministry: as thou hast prospered Harris, Rowlands, Whitfield, Bunyan, and Vavasor Powell, oh prosper me! What things soever prevent my success, remove them; work in me every state of mind approved of God to their end. Give me a heart sick of love unto thee, and to the souls of men. Give unto me to experience the power of thy word before I deliver it, as Moses did that of his rod, before he saw its power on the sea, and on the land of Egypt. Grant me this, for the sake of thy infinitely precious blood. Amen. C. E. O Jesus, my hope, and my all in all!

“9. Search me now, and lead me in the midst of the paths of judgment; let me see now what I am in thy presence, that I may not find myself otherwise when I am made manifest in the sight of an immortal world, and open my eyes in all

the ardent brightness of eternity. Amen. C. E.
Wash me in thy redeeming blood!

"10. Grant me strength to trust in thee for food and raiment, and to make my wants known unto thee. Oh, take charge of me as the privilege of a covenant between us, and not as a common care to feed the crows that perish, and to adorn the lily that is burned, but take charge of me as one of thy household, as one of thy unworthy brothers! Amen. C. E.

"11. May it please thee, O Jesus, to take charge of preparing me for death, for thou art God, and needest only to speak the word. If it be possible, (thy will be done,) let me have no long affliction; let me not die suddenly;* without bidding farewell to my brethren, and being permitted to die in their sight, after a short affliction. Grant that everything may be prepared for the day of removal from one world to the other; that there may be no tumult, bewilderment, or disorder, but a departure in peace. O grant me this, for the sake of thine agony in the garden. Amen. C. E.

"12. Vouchsafe unto me, O Lord, that nothing may be permitted to grow in me that will cause thee to cast me away from the work of the sanctuary, like unto the seed of Eli; and for the sake of thine infinite merits, let not my days be longer than my usefulness. Oh, let me not become like lumber in a house hindering the work of others at the close of my life! Amen. C. E.

"13. I beseech thee, O Saviour! to present these my petitions before the Father; and, oh, write them in thy book with thy immortal pen, while I, with my mortal hand, ascribe them in my book upon earth. Of thine infinite merits,

* Strikingly answered in the circumstances of his death!

thy inexhaustible grace and compassion, put thy name, in the court above, to these unworthy petitions, and put thy AMEN to them, as I put mine. Amen. C. E."

Thus did he commemorate his deliverance from spiritual thralldom, and thus devoutly did he dedicate himself to future service in the cause of Christ and of souls. This act of his he describes as having induced "a calmness and peace of mind, like unto that of a poor man brought under the wing of royalty, which expels the agonising fear of hopeless penury." "This," he says, "is to dwell in the secret place of the Most High, and to abide under the shadow of the Almighty."*

His labours, now energetically resumed, became daily more and more abundant; he addressed himself "with full purpose of heart" to the manifold duties of his position. Those had reference to all cases of discipline throughout the island; to the conduct and governance of the itinerant ministry, of which he so promptly and largely availed himself; to the consolidation and increase of the several societies under his care; as well as to the erection of meeting-houses, and the procuring of funds to pay for them. Though gradually there arose other men, who were ordained to the full work of the ministry in connexion with him; they were engaged in worldly business, were natives of the island, and charged themselves with little more than the performance of home duties. To him, even they looked

* With reference to the effect of this deliverance upon the people, he says, "The first token for good I observed was a new kind of prayer by two of the deacons, and new earnestness for prosperity. About six hundred persons were added to the several branches of the church under my care, in the course of the following two years. The wilderness now blossomed as a rose, and in the desolate places was heard the voice of song."

for guidance; on him they much depended as to what they did, and where they went; and he was, emphatically, the PASTOR OF PASTORS. Difference of opinion would of course arise, and this difference now and then found utterance; and though he was not always the most patient man in the world, and never was eminent for a sound judgment, still such was the weight of his character, and so powerful the influence of his entire consecration to the work of the ministry, that, on the whole and in the main, for above thirty years he had to pursue his own course, and the whole affairs of the churches in Angelsea went in his groove, and were controlled by his spirit. He met the preachers and the deacons at a monthly meeting held, in rotation, at the several places of worship, when they held public preaching services, as well as more private assemblages for the transaction of business. At these latter, all matters of personal difference and all questions of discipline were introduced as they arose. The independence of the several churches was but slowly recognised, and was more slowly acted upon. Many matters that should have been adjusted at home, were frequently brought, and for many years, to these monthly meetings; and themes of gravest difficulty, as well as of the utmost puerility, were, in their turn, investigated and pronounced upon. All this he endured with a fortitude and a fidelity which no provocation could disturb, and no irritation of temperament in himself, though frequently betrayed, could impair. It was *his duty, his work, his burden*—conscience incessantly told him so, and the Redeemer had placed him in this post; that, at once, and for good, settled the question of obedience: it was not a debateable affair; the duty

must be discharged, the work must be done,
the burden must be borne.

"So did he travel on life's common way
In cheerful godliness, and yet his heart
The lowliest duties on herself did lay."

At these meetings he invariably presided, "by prescription," and some very ludicrous tales are told, of the manner in which, on certain occasions, he kept order and maintained in full force and operation the rules necessary to guide deliberative meetings. All the preachers he called by their Christian names, some of them by abbreviated ones; nor did they, by scarcely any chance, call him *Mr. Evans*—Christmas Evans, before his face as well as behind his back, was the name always in the mouths of the Anglesea Baptists. To master this familiarity, so as to keep it within the bounds necessary for the relative position of the parties, cost him, on many occasions, all his skill and all his energy. A humble brother would unwittingly speak a second time to the same question, or speak irrelevantly; the Moderator in the pulpit might be seen gathering up his ample forehead—a short cough, or kind of grunt, followed—and at last, in a husky voice, Christmas Evans would say, authoritatively, "Richard, *bach*; you have forgotten the question before the meeting: hold your peace." "William, my boy, you have spoken before; have done with it." Once, when a minister from South Wales, but a native of Anglesea, got up from his seat, and made as though he was going to speak, Christmas Evans, suffering no intrusion from the southron, gave him his quietus at once, by crying out, "Sit down, Da-fydd." To the English reader all this may have

an air of singularity bordering upon the ridiculous; but at the time and place, and under the circumstances, it most admirably suited the occasion and the parties: it exemplifies a power which naturally rested in Christmas Evans's hand, and one which he ever, and with a tremulous conscientiousness, exercised in the fear of God and for the good of his church.

Meanwhile, Christmas Evans laboured assiduously to raise the Annual Association in Anglesea to public notice and efficiency. In order to effect this, he visited the Association in South Wales, and took back with him as many able preachers as he might have succeeded in procuring. These good brethren he led to Anglesea with joy and gratitude, and treated them with a respect and consideration which frequently astonished them; but of which he thought nothing, for it came unbidden from his kindly and genial heart. These annual associations were to him occasions of the deepest solicitude, and were frequently stimulants to fervent and agonizing prayer. So anxious was he that all turned out well; that the ministerial brethren safely arrived were comfortably lodged, that the preaching should be popular and effective, and that the denomination be fairly represented; that his anxiety was incessant, and descended to the minutest trifles of arrangement and detail. In illustration, I well recollect an incident he once related to me. The jealousy of religious politicians in the island was in its strength, and it was the custom for "certain other brethren" to describe the poor Baptists as disloyal and "Jacobin." So nervously anxious was Christmas Evans that no colour might be given to this charge at the Association, that he was accustomed to kneel out of

sight behind the front of the scaffolding, near the minister who engaged in prayer at the commencement of the services, so that, in the event of his omitting to pray for the king and the royal family, he might suggest it to him *unseen of the people*. So fully alive, and so watchful, was the spirit of politico-religious bigotry for years in this island, that an omission of this nature, in any one of the public prayers, during a series of seven or eight services, would become a matter of grave and injurious reflection upon the whole body, and not improbably form the ground of formal criminal information.

These associations were, on the other hand, the scenes and the seasons of some of his purest enjoyments. He succeeded, by his zeal and prudence, in raising the yearly gathering to great eminence and distinction. It became as large as the older ones of the south, and as the well-compacted ones of the Calvinistic Methodists. It gave the Baptists "a name and a place" among the Christian bodies of North Wales. He, moreover, thus brought about him, and into the North, some of the ablest and best men among the Welsh ministers. In a list of preachers at the Anglesea Association, from 1802 to 1827, we find the choicest names found in the history of the denomination during that period. Here we have the Revs. Thomas Jones, Glyn; Titus Lewis, Samuel Breeze, Henry Davies, Llangloffan; Abel Vaughan, John Philip Davies, JOSEPH HARRIS, Simon James, David Evans, David Saunders, John Jones, (Newtown); John Jenkins, Robert Edwards, Daniel Jones, (Liverpool); Evan Jones, John Herring, D. D. Evans, John Evans, (Penygarn); Joshua Watkins, Ellis Evans, Francis Hiley, &c., &c. This inter-

course, thus secured, with the most thoughtful and laborious of his brethren, was of mutual benefit to him and them; a deep sympathy with the interests of religion throughout the Principality, the result of personal acquaintance with many localities and with their inhabitants, was generally induced; a freshness was given to the preaching of the brethren; and having sowed the good seed in many places during the three or four weeks' tour to the North and homewards again, these men of God returned to their own peculiar charges, not unfrequently charged and freighted "with the fulness of the blessings of the Gospel of peace." The advantage to Mr. Evans himself from this annual interchange of services with the best of his brethren, was not confined to the cheerful tone it gave his spirit, and the soothing influences it exerted on his heart; it also gave his intellectual powers a healthy stimulus and a right direction. His great danger in the conduct of his mind at all times, was the subjection of every faculty to his fancy; and the longer he brooded in solitude, or what was, in the result, just the same thing, lived among people who were no company for him, this danger became the more present and the more imminent. Annoyed by the pertness of the forward, irritated by the interference of ungenial and unsympathising spirits in his own immediate circle, he was wont to retire to the recesses of his own princely imagination; and there, conjuring up forms, and figures, and modifications, from his comparatively extensive, and most observant and retentive reading, he framed worlds and states of things of his own, "wherein righteousness dwelleth;" but in combinations so remote from what we know, or, here below, can

ever see; so high, so pure, so ethereal, that the very contemplation, bewitchingly delightful as it must have been, in proportion to its length and intensity, unfitted him for the matter-of-fact duties of his very peculiar and most difficult position. From these day dreams — (for, impressive and never-forgotten as were some of his night visions, his day dreams were far more beauteous and far more influential) — the actual, hard, and dry duties of the journey to the South, and the return with the preachers home, awakened him to the veritable fact, to reality, to the prosaic, dull, and every-day business of life. Those who knew the men, will not consider the writer guilty of extravagance in the fancy which leads him to describe the manner and the effect of Christmas Evans's confidential communications with some of the above-named brethren. The first name that occurs in the list of preachers at the Anglesea Association, is that of THOMAS JONES. He is, we believe, still living; though now on the very "margin" of "the Jordan," and "waiting" for "the shining ones" to lead him to the celestial city. For has he not, during a long and holy life, loved to speak, as well as hear, of his Lord? "His word he has gathered for his food, and for antidotes against his faintings."* This same Mr. Thomas Jones, then pastor of the church at Glynceiriog, Denbighshire, was the one and only minister in the denomination, who was at all known to the public, that successfully withstood, and, in his own spirit, conquered the new teaching of John R. Jones and his coadjutors, and effectually resisted the influence of the Scotch

* "Pilgrim's Progress." — Second Part.

Baptists. Mr. Jones soon afterwards settled in South Wales, taking the charge of the church at Rhŷdwilym, in Caermarthenshire. In the Breviates of the Anglesea Association, for 1809, his name occurs as one of the preachers; he is called, Thomas Jones, "Rhŷdwilym." At the same association preached "Abel Vaughan," then of "Ruthin," in the Vale of Clwyd; "John P. Davies," then of Holywell; and "Joseph Harris," of Swansea. Christmas Evans and Thomas Jones would "fight their battles over again;" and in friendly parley, would go through many of the former passages of their history and experience. Mr. Jones, eminent for a native politeness of spirit, would be most deferential in bearing; but as unyielding as the oak to the storm, when the veriest dogma of systematic theology was concerned. Christmas Evans, not yielding to him in zeal and kindliness of feeling, but unused to "arts polite," would exhibit a sort of elephantine grace, returning kind word for kind word, and kindling at once his own spirit, and that of his ancient friend, by referring to former happy occasions of divine worship and public service. The latter would, indeed, not be very unyielding as to former points of dispute, admitting ingenuously, either that he had been in the wrong, or that, being right, he had not rightly conducted his cause. In these respects, his candour was the candour of a child, prompt and thoroughgoing. The noble-minded men would part with mutual esteem, and with augmented attachment to their common Lord and his work upon earth. There was also Abel Vaughan, the son of a respectable house, near Llanefydd, Denbigh. In theology, and the metaphysics of theology, he was entirely

self-taught, and a thorough proficient. The *theory of atonement and moral agency*, perhaps, no man in his day and connexions had mastered so efficiently, and with so much, and such self-denying and laborious, effort. His mind was of the first order, but it was dry intellect; and his sturdy and magnanimous integrity in the fearless avowal of his opinions was that of the martyr himself. He died in the strength of his days, and his neighbour and brother, Ellis Evans, though materially differing from him on many points in theology, wrote a very able memoir of his life and character; which appeared at the time in "*Seren Gomer*."*

There was also John Philip Davies. He was the son of the Rev. D. Davis, rector of Henllan and Bangor, Cardiganshire; and though intended for the Established Church by his father, he cast his lot among the Dissenters. At this time he was pastor of a small Baptist Church at Holywell; thence he removed to Liverpool, and afterwards to London. The last eleven years of his life he spent at Tredegar, in Monmouthshire, where he laboured with great assiduity and success, and died full of honours, and in "most certain hope" of everlasting rest and peace. His intercourse with Mr. Evans, at this time of his life, would be that of the diffident querist and respectful listener. He was a very pattern of humility, while he was

* "*SEREN GOMER*" is a Welsh periodical, published first of all by Joseph Harris, of Swansea, in the year 1814. It was edited by Mr. Harris nearly to the close of his life, then by the Rev. D. D. Evans, and is now published by the Rev. H. W. Jones. It is, *par excellence*, the Welsh Magazine; and has done incalculable good in the Principality. It is purely unsectarian; and when public men are unfairly treated in the denominational periodicals, they always appeal to "*Seren Gomer*;" and never appeal in vain.

full of curiosity, and habitually actuated by an intense desire for useful and varied information. During the latter years of their joint lives, Christmas Evans regarded Mr. Davies with more real deference than, perhaps, any other minister in the circle of his intimate acquaintance in the whole Principality.

JOSEPH HARRIS was at this association. He was then beginning to be known as a man of energy and decision, and there can be no doubt that Mr. Evans promptly perceived his fitness for eminent usefulness. With only about four months' systematic teaching, under Dr. Ryland, and with all the charge of a church and a family, he became the greatest benefactor to his country in his day and generation. He gave permanent existence to periodical literature in Wales; and his character and labours gave an impetus to the religious and literary mind of his native country, which, even now, is but beginning to realise its objects. To every patriotic Welshman his name is another term for enlightened patriotism, and magnanimous devotedness to the highest interests of humanity.*

The character of his intercourse with Mr. Evans it is no difficult matter to divine. Mr. Harris was the most vigorous and self-possessed, while, in imagination, he was as a dwarf in the presence of a giant. In absorbing devotedness to the cause of Christ they

* In 1839, the writer published Joseph Harris's collected works, in a thick 8vo volume, and men of all parties hastened to express their reverence for his memory. Two learned Welsh clergymen, perhaps the *most* learned Welsh scholars in the Established Church, wrote earnest and most handsomely-expressed recommendations of the work. I refer with sincere gratitude to my generous friends, the Rev. John Jones (*Tegid*), Nevern, Pembrokeshire, and the Rev. Thomas Price (*Carnhuanawc*), Cwmdû, Breconshire.

were equals ; but, in the exercise of that devotedness, there were certain important differences. Christmas Evans was for present action and direct means—Joseph Harris was eminent for perspicacity and far-sightedness, and would readily forego a small present advantage for an extensive and *certain* future good. The former, full of zeal, and instinct with living fire, must set to work at the place, and in a moment ; the latter, while quite prepared to take his full share of present labours, chiefly occupied his mind with the fitness of measures for future influences and remote results. The reader will find no difficulty in fancying to himself the character of an earnest discourse between two such men,—both alike characterised by fervent piety, and distinguished for active and untiring beneficence. Mr. Harris would leave Anglesea, inoculated, in no small degree, with the chivalric godliness of Christmas Evans ; while the “Welsh apostle” bore with him, for many months afterwards, a profound recollection of Joseph Harris’s enterprising but sober-minded and practical spirit.

During Mr. Evans’s residence in Anglesea, much of his cares referred to chapel debts. An entrance was effected for the preaching of the Gospel—hearers crowded together whenever a preacher visited the neighbourhood. A site was obtained for a meeting-house ; Christmas Evans’s name, and that of some other friend, readily procured the loan of money ; and, in two or three years, either the payment of the interest pressed, or the money was called in. In this case, what was to be done ? Christmas Evans must go to the richer churches and congregations of South Wales, and ask for assistance. This he never could refuse to do ; and I believe that, until the day of the final

revelation of all things, it cannot be known what service he rendered in this way. For many years he went to South Wales twice a-year—once to the Associations, and once in the winter with a chapel case. To him, this winter journey was a most laborious one, and involved the most painful sacrifices. It must be remembered that he always travelled on horseback; that his constitution was one of the most unhappily formed—exposing him to all the horrors of a most excitable nervous temperament, as well as to all the inconveniences of a most capricious appetite; add to this, that he was at all times incapable of taking any efficient care of himself in dress, in health, or in travelling arrangements; and it will be easily discerned that in every long journey—say of six weeks or two months' duration—he endured two or three martyrdoms. The accommodation in four-sixths of the places would, of necessity, be of the coarsest kind. Nor was that his greatest difficulty; but when the friends got him “genteel lodgings,” there he found for his supper delicious meats, and rich confectionaries, instead of the “flummery and milk” in which he delighted. He was, moreover, in these tours, subjected to the intrusions of pert and conceited brethren. Robert Hall himself, in the most sensitive moment of his life, was not more impatient of impertinent curiosity, than Christmas Evans. Nor did William Cobbett, in the happiest *sobriquet* he ever fastened on a foe, ever succeed better in putting into one happy word the leading characteristic of a self-complacent and obtrusive spirit. With all these circumstances of trial and difficulty, he, nevertheless, went on his long and tedious journey, as a matter of urgent duty to Christ and his people. A sum must be found by such a day to pay off one

portion of the debt of such a meeting-house ; notice had just been received from the lender of money to build another ; Christmas Evans must meet the emergency ; he could meet it only by means of help from his brethren. The people everywhere welcomed his presence. At the close of the sermon, he stated his case ; then he went to the door, hat in hand, and received the contributions of the friends. This he did for many years, until, having been again and again seriously indisposed in consequence, he latterly asked some friend connected with the place to stand at the door ; but, then, with an apology to the people for the apparent inattention and disrespect involved in his not personally receiving their gifts of love and kindness.

The ministers in the South sometimes intimated " that he came too often ; that he built too many places of worship ; that it might be better, probably, to wait till the people of Anglesea were able to do something more towards erecting their own houses of prayer," &c. To all this he would say, " What can I do ? The people crowd to hear us ; it is our duty to accommodate them as well as we possibly can. All we have, we give. To you much is given,—you can give much. ' It is more blessed to give than to receive,' " &c. " Well ; but, Mr. Evans, your case is irregular." " Very true, my dear brethren ; but we are in great distress. All the burden of procuring this money rests solely upon me. Do let me appeal to the people this time ; I know they will love to help me. *I will not come again in this irregular manner ; and we will take care at home not to build again until we are justified, even in your estimation.*" This seldom failed, excepting only the latter part of his argument ; for as sure as Christmas Evans and his friendly ob-

jector lived another year, the former was down in South Wales again with another chapel case, and reasons in support of that one case still stronger than he had on any former occasion. The troubles in Wales with chapel debts have been very numerous, and most distressing; and, in many instances, in the North, urged by an active zeal to provide accommodation for a small but promising church, and for numerous and willing hearers, the good pastor of some neighbouring congregation has urged the poor people to build, proffering his services to procure a site, find money, and superintend the whole business, until the humble meeting-house is completed and opened for worship. He takes immense pains to give them to understand the character and amount of their liabilities, and especially that the interest of the money borrowed must be paid punctually on a given day. They, utterly unused to such business, probably neglect the first payment of interest. The pastor must find it. Eventually, in many instances, he has been obliged to find the principal itself; and the while he labours for them in the ministry with a pecuniary remuneration that does not cover the expense of the shoes he wears out in their service. In a few instance, where a minister, so circumstanced, has had property, he has paid such moneys out of his own pocket, and suffered the loss in silence. Mr. Williams, of Wern, spent a great deal of money in this way, and never complained—evidently looking upon it as the discharge of a personal obligation to the Redeemer. Had Christmas Evans had it, no man would have parted with it more promptly and cheerfully; but, not having it himself, he was obliged to go to ask for it of those who had it, and he seldom asked in vain.

The sums of money he collected for these purposes we have no means of ascertaining ; but we have a record, to the effect that he travelled from North to South Wales, and back, no less than FORTY TIMES. During the whole journey, which, on an average, would be of six weeks' duration, it must be borne in mind, that he preached, at least, once every day in the week, and twice on the Lord's Day. He adds that he has never heard of another minister, even among the Methodists, who has made the whole journey more than *fifteen times*. Thus was Christmas Evans "in labours more abundant," and thus did he "make full proof of his ministry."

Mr. Evans's long residence in Anglesea, and his high position amongst his brethren, committed him to some of the most stirring religious controversies of his day and country. To give a minute and detailed account of all the pamphlets he published were uninteresting to the English reader ; and we shall give only a brief account of the occasion and character of some of the most remarkable ones. It is not to be supposed that he kept entirely out of the Baptismal controversy. At a comparative early stage in his ministry, a book was published in the Welsh language, that created no small stir in the Principality. It was in favour of Infant Baptism, and from the pen of the late Rev. Peter Edwards, of Wem. It was translated into Welsh by the Rev. Thomas Jones, of Creaton : one of the best and most patriotic men of his age. His long residence in England did not diminish, in the slightest degree, his attachment to his native country, but his devotedness to its interests remained unimpaired and active to his dying day. Mr. Peter Edwards was a native of Oswestry, or

the immediate neighbourhood, and was brought up in the Established Church. He became a Baptist, and settled over the Baptist Church, Portsea, in Hampshire, where he laboured for some twelve years, when he avowed a change of sentiment on the subject of Baptism, and gave up his charge, and soon published his "Candid Reasons for Renouncing the Principles of the Baptists." Mr. Edwards subsequently became pastor of the Congregational Church at Wem, Salop, where he lived for many years, and died much respected, in 1833. It would seem, from a biographical paper by Sir John B. Williams, that, in his old age, the feelings of the churchman revived in the good man's mind, and that he was not satisfied with his position as a Dissenting minister.* He was a man of strong mind and strong feelings, a laborious student, and a zealous pastor. His "Candid Reasons" are very dexterously constructed, and the book has many qualifications for popularity. It is now well-nigh lost amid the thousand and one publications on the same fruitful topic. Mr. Evans published a reply to Mr. Edwards's work;† which is remarkable principally for the logical technicality of its form and language. Its contents are what the reader, conversant with the controversy, may easily divine. We can conceive few things more irksome to such a man than the

* "Congregational Magazine," for December, 1833, p. 710.

† The name of this book is curious enough: *Sarah and her Son Casting out the Bondmaid and her Son*. The habit of giving books a Scripture name still lingers in Wales, as does, also, the custom of calling meeting-houses after the names of Jewish localities. Thus, a Welsh itinerant preaches on the Sabbath morning at *Beersheba*; as early as two o'clock in the same day, he has actually arrived at *Jezreel*, where he delivers an eloquent

necessity he conceived Providence to have laid upon him, of writing this book at this time and in his circumstances. It required an exertion of mind quite out of his ordinary way ; and rendered indispensable the careful and earnest repression of the sallies of fancy in which he luxuriated. It is a striking instance of patient plodding in prosaic and dry matters of minute detail, and mere logomachy, on the part of a man whose joy and life consisted in the brilliant excursions of a powerful imagination. In disputative powers, Mr. Evans never shone ; he was not "cunning of fence," and written controversy was not his *forte*. He, also, exceedingly disliked such labours, and never engaged in them but at the stern bidding of a sense of duty, which nothing but obedience could satisfy. He, afterwards, at a much later period in life, published another pamphlet on Baptism. In 1822, the Messrs. Williams, of Llanwrtyd, and Powell, of Brecon, published a pamphlet in favour of Pædobaptism, and they were answered by Mr. Evans, of Brecon, and Mr. Saunders, of Merthyr Tydvil. Several pamphlets having appeared on both sides, Mr. Evans published a "Review of the Controversy," which is eminent for the cool, and calm, and magisterial spirit that pervades the whole production. He takes into especial consideration the argument founded on the Abrahamic covenant, and proves, what is now admitted by the latest

sermon ; he closes the labours of the day on *Mount Libanus* ; or, if he have taken the other direction, he is found reading his text at half-past six o'clock, on *Mount Carmel*. An unhappy wight, who had a higher opinion of his own preaching talents, than an aged deacon of a certain church in Cardiganshire, which he had been supplying, on telling the said deacon that he was a member of the church at *Jericho*, was gravely admonished to return to that city, and "*tarry there till his beard was grown.*"

writers* on the other side, that it is utterly irrelevant, and can have no force in settling the question in debate. The unaffected candour of Christmas Evans's spirit is most pleasingly exemplified in this small, but very interesting work. During his residence in the island, our author was engaged in another controversy that tried him much more powerfully, and called into exercise all his energies and courage. The preaching of the Wesleyans in North Wales had brought from him a printed sermon; he again came forth in favour of Calvinistic orthodoxy, in a work on "Particular Redemption," in the year 1811. It is a brief tractate, and written somewhat carelessly; the author attempting to determine what constitutes the particularity for which he contends. Some time afterwards, a work, called "Dialogues on Redemption," was published by the Rev. Thomas Jones, of Denbigh. This Mr. Jones was a native of Caerwys, in Flintshire, and was ten years Mr. Evans's senior. His parents had intended him for the ministry of the Established Church; but he cast his lot among the Calvinistic Methodists, and became an eminent minister in that connexion. It is to his influence must be principally ascribed, their final separation from the Established Church, by administering the ordinances among themselves. So clearly did Mr. Jones prove the fitness of a Christian minister's administering Christian ordinances, and so courageous was he as to dare to do it himself without ordination, that the *sagacious* mind of the celebrated THOMAS CHARLES speedily saw the right and the safe path. The whole question was intro-

* As, for instance, Dr. Halley, in his work on "The Sacraments."

duced and maturely considered, and the first ordination took place at Bala, Mr. Charles presiding in the month of June, 1811, Mr. Jones being one of the ministers then set apart, and JOHN ELIAS another. Mr. Jones was a good scholar in the Welsh and English languages; had considerable acquaintance with Latin and Greek, and was generally well informed. He translated "Gurnal's Christian Armour" into his native tongue; and published a large volume of *Martyrology*. He was, also, a Welsh bard; "*wrth fraint a defawd*," that is to say, he was well-skilled in the peculiar metres of the ancient British Bardism. He died in June, 1820, full of years and of honours. In his work on "Redemption" he took notice of two writers, endeavouring to prove the fallacy and peril of the views of each. One was the Rev. John Roberts, of Llanbrynmair, who had published several letters and papers, from time to time, on the doctrines of atonement and redemption. Mr. Roberts was one of the loveliest of men, and was honoured by his Lord with a lengthened and extensive influence. Whatever he wrote, it was with dove-like sweetness and infantine simplicity; actuated only by ambition to do good, he was untired in season and out of season, both with pen and tongue, to diffuse abroad the savour of the name of Christ. It is a somewhat striking circumstance, that, ere the Head of the Church called this his servant home, he had prepared two of his sons for the post; and the Revs. John and Samuel Roberts succeed, with great acceptance, their father in the pastorate of the church at Llanbrynmair—and in the constant use of the press as an instrument of illumination and improvement. Mr. Roberts laboured industriously to disseminate the views of Dr. Edward Williams and Andrew Fuller through-

out the Principality, and it was in this course Mr. Jones came across his path. In his own energetic way he seeks to identify Mr. Roberts' views with "another gospel." Nor does this content him; he speedily breaks a lance with Christmas Evans, and, in no very measured terms, charges him with *constructive* "blasphemy," for limiting the Holy One of Israel. Mr. Evans had confessed to his want of sufficient caution in the use of some terms in his book, and was prepared to alter them; this he did in a letter to Mr. Jones, of which the latter did not take any formal notice. Mr. Evans came out in self-defence, and in further explanation of his views; but the very title of his work only made matters worse. It was called "Redemption within the Circle of Election," &c. In this book there are some "mighty flounderings;" the movements of a giant, but with an obvious sense of awkwardness. Neither of these works will, probably, be ever reprinted; and interest us only as exhibitions of the character of the author. Mr. Jones applied an epithet of reproach, which, taking all the circumstances into consideration, I cannot, for a moment, excuse. Nay, I am utterly at a loss to account for the fact, remembering that Mr. Jones was a gentleman and a scholar. But so it was, and Christmas Evans was deeply wounded. He complained of it for many years; indeed, he was, at all times, most sensitive to reproach and abuse. All the parties have now rested from their labours, and see things no longer "through a glass darkly," but even as they are, and know as they are known. Our own opinion we may, without giving offence, openly avow, that Christmas Evans was utterly in the wrong in the main position of both his books; that Mr. Jones was only somewhat less in the wrong,

forasmuch as he maintained the infinite and the illimitable sufficiency of the atonement, but did not follow out this great truth to its legitimate consequences; sturdily attaching particularity to the atonement, and of course confining to that extent the sincere invitations of the Gospel. We have scarcely need to add that Mr. Roberts, in our estimation, wrote, on this question, "according to the oracles of God."

Nor should we forget that all this time, while engaged in these very engrossing extra-ministerial labours, Mr. Evans paid the most careful, patient, and vigorous attention to the preparation of his sermons; so that he became THE PREACHER of his denomination, and was surpassed by none in any section of the church in Wales. A letter, written by him much later in life than the time we now refer to, is introduced here, because it contains a fair and a full description of his most matured thoughts on the spirit and manner of the ministry; and they may be regarded as having been earnestly put into practice by him in the ablest period of his own eminent labours.

TO A YOUNG MINISTER.

"DEAR BROTHER,—1. Consider, in the first place, the great importance to a preacher of a blameless life. You must, like Timothy, 'flee youthful lusts,' as you would escape from beasts of prey; for there are kinds of beasts living in the wilderness of man's corruption, that will charm, by means of their beauteous colours, those that walk among their haunts; there is no safety but by keeping from them, and adhering to those that live by faith, and watch, and pray. It will be well for you, while you travel through

the coppice of youth, to keep from all appearance of evil. May you have grace to pass through the coppice of forbidden trees, without cutting your name into the bark of one of them, or you may be upbraided, at critical times, by those who may wish to prove that you are not better than themselves; even the *iota*, inserted by your hand, may be produced after many years.

“2. I remember the words of Luther, that *reading, prayer, and temptation*, are necessary to strengthen and to purify the talents of a minister. Read, to extend your general knowledge, especially as to the plan of redemption, according to the Scriptures, in all its parts, from the election to the glorification; that you may, like a spiritual watch-maker, know all the relative cog-wheels, and be able to open them in the pulpit, and to connect them all by faith, hope, and charity, that they may occupy their own places, and exhibit their true results on the dial-plate; thus proving yourself a workman that needeth not to be ashamed, rightly dividing the word of truth. Be not like that thrasher, who presumptuously took his watch to pieces in the barn, and could not put it together again, but was obliged to carry it home in his handkerchief. The messengers of God, described in Revelations iv., are full of eyes behind and before. You must use prayer to fetch strength out of Christ, like the homer to carry home the manna in, or the waterpot of the woman of Samaria; without the prayer of faith, the preacher will have ‘nothing to draw with’ from the well that is deep,—even *the deep things of God*. Temptation is requisite to prove the nature of the metal of the preacher’s character and doctrine,—‘approved of God.’ The piece of gold, in every

true minister's ministry, must be tried in some furnace, prepared by Divine Providence. He must, therefore, do the work of an evangelist, fulfil his ministry, endure hardness and affliction, and thus prove himself a good soldier of Jesus Christ.

"3. Avail yourself, in the morning of your days, of every opportunity to acquire knowledge useful for the ministry. Let it be your constant aim to turn every stream and rivulet of knowledge in the right direction to facilitate the work of the ministry, for the good of souls and the glory of God; as the bee, in all her excursions amongst the flowers of the gardens and the hedges, gathers honey to enrich the hive, as the common treasury of the industrious race. Always have a book to read, instead of indulging in vain conversations. Strive to learn English, as you cannot have academical training. Learn your own mother-tongue well.* Learn to write a good hand by

* There is not, perhaps, under the sun such another instance as the Dissenting ministry in Wales supplies, of efficient public services, on the one hand, and practical disregard to a sound education in the language of the country, on the other. Men have lived in Wales as ministers of the Gospel for thirty or forty years, have always preached in Welsh, and have never studied the grammar of their own tongue. The grammars of other languages, many of them well know; but in Welsh they talk the current dialect of their respective neighbourhoods, and are content therewith. In time, my countrymen may open their eyes to this defect, and may make provision to remedy it; meanwhile, the Roman church has sent Bretoon priests, *ripe Welsh scholars*, to Aberystwith, as missionaries to the Welsh. There is a Welsh professorship at St. David's College, Lampeter; and Dr. Thirlwall, an Englishman, had no sooner been appointed Bishop of St. David's, than he vigorously studied the language of the country, and is now a most acceptable preacher in it. It tries one's temper, knowing all this, to know also, that, in not a few instances, small men, being a little educated, perhaps settled over an English church, "*have really forgotten the*

frequent practice. Avoid vain conversation instead of growth in knowledge. Remember this, that you cannot commit some loved sin in private, and perform the work of the ministry in public with facility and acceptance. For a preacher to fall into sin, be it a secret one, and to live in it, is as fatal, ultimately, as was the cutting of Samson's hair. Be strong in the grace that is in Christ Jesus against all corruption.

4. With regard to the composition of your sermons; first, let the matter be evangelical. The doctrine of the Gospel is a mould from heaven, and not changed. It puts its own impress and shape on the professor that is melted into it, so that his justification, sanctification, and all his salvation, flow from the merits of Christ; and all through God's grace, and not of ourselves. The Gospel, as a glass, should be kept clean and clear in the pulpit, that the hearers may see the glory of Christ, and be changed to the same image. Every duty is to be urged by evangelical motives. "Let us have grace," &c. Hereby we can serve God in all the duties of the kingdom of heaven. The whole is summed up in living by faith, which worketh by love, to him that died for us, and rose again for our justification. Secondly, Let your divisions be natural to the text. Take care that

Welsh language, and cannot now preach in it." And, to finish the self-exposure, they lisp this out in the most finical tones, a *ring or two* on their hands, a good deal of money's worth of starch in their linen, and pomatum in their hair;—and these mighty insignificances must needs pronounce as to the plans of patriotic men, and give utterance to their disapproval! "Such a sin against taste," as true and self-denying patriotism, "is very far beyond the reach of" their "saintship to commit." Where they have neither minds to see, nor hearts to feel, "*they should be silent.*"—Foster's Essays, p. 95, 13th ed.

your interpretation accord with the contexts. Two or three general heads; avoid many. Four or five remarks you may make on each head; see that they are fairly in the truth of the text. Thirdly, I am not inclined to make inferences, or applications, from the whole. When the preacher has expended his strength, or ingenuity, in endeavouring to impress and apply the truth to the minds of his hearers, application seems to me to be doing again what has been effected already. The blacksmith does not put the horse-shoe in the fire, after he has nailed it to the hoof; and the cook does not spread the cloth again, when dinner is over. Fourthly, Beware of long sermons, as well as long prayers. When there is but one preacher, he should not preach for more than an hour; when there are two, both should not be more than an hour and a half, that the worship may close within two hours; whenever this time is passed, coolness and fatigue ensue. To put three ministers to preach (in one meeting) is a modern corruption, and likely to make some progress in Wales; while the English generally have but one sermon in one service. They excel us herein; for we do not read that, on the day of Pentecost, Peter, James, and John, preached after each other; but Peter, 'one of the twelve,' delivered that successful sermon. When we lose sight of the Scriptures, and common sense, we are driven to extremes, though it be with the kindly purpose of respecting strange ministers, by putting them to preach.

"5. Attend, also, my young brother, to your outward appearance in the pulpit. Beware of a proud, haughty appearance, with wandering eyes, and an unfeeling countenance, so that the people utterly

fail to see the man of God in you. We must, in order hereunto, have something like unto Moses, when he had been on the mount with God, that will indicate seriousness, love to souls, a spirit of prayer, zeal for Christ, and a longing for the salvation of men; like unto those who have felt the fear of perdition ourselves, and the infinite value of salvation by God's grace; and that we wrestle with God in order to be useful to souls. These things must be imprinted on our appearance and deportment, having transformed us, in some measure, to a heavenly form and habit. Our outward conversation should be consistent herewith, or men will despise us as hypocrites, without the fear of God.

"6. Avoid, my dear brother, all foolish bodily gestures.*

"7. We now come to the part of the subject upon which you are most anxious to have my thoughts: that refers to *the delivery of your sermons*. It is difficult to put general rules of rhetoric into execution. After reading all that has been said by Blair, Williams, Fuller, and the Archbishop of Cambray, who have spoken at length of Cicero and Demosthenes; it is easy, by endeavouring to follow them, to lose the spirit of the work, and thus, by seeking the form, to forfeit the life. Preach the gospel of the grace of God intelligibly, affectionately, and without shame—all the contents of the great box,† from predestination to glorification. It was the closing and the concealing of this box that occasioned the

* A sentence is omitted here, as suitable only to a very young man in a country like Wales, where *gesticulation* in public speaking is over-abundant.

† The Gospel as a *box of health*, in opposition to "Pandora's box," was one of his favourite figures.

opening of the venomous Mohammedan box, as well as that of Popery, together with all the vain legality that is to be found amongst Protestants, established and dissenting. It may be said, that they seek justification; but it is by the deeds of the law. The locking up, and the losing, of the doctrine of grace through the merits of Christ, utterly destroyed the Jewish church; for it was in the chest, which they locked up by their false interpolations of Scripture, that the 'things which belonged to their peace' were contained; 'but now,' says the Redeemer, 'they are concealed from their eyes;' shut up under unbelief. 'The things that pertained to their peace,' belong also to our peace, as Gentiles. The Deity of Christ, &c.; Redemption, &c. Excuse this digression, for the river of God's throne moved me along.

"We were upon the best mode of delivering sermons for edification. It is not easy to reduce the rules of prudence into practice. I have seen some men, of the highest powers, who understood Greek better than their mother tongue, attempting to preach according to rule, and to them the pulpit was like unto Gilboa; they neither affected themselves, nor their hearers. The difficulty was, the bringing of their regulations into natural practice. I saw one of those men, the most eminent for learning and genius, who found the right way under the influence of a mighty fervency that descended upon him in the pulpit, so that his voice became utterly different from what it used to be, and his tongue at liberty, as though something was cut that had hitherto restrained his tongue and affections from natural exercise.

"Here you have the sum and substance and

mystery of all rules :—1. Let the preacher influence himself; let him reach his own heart, if he would reach the hearts of others; if he would have others feel, he must feel himself. Dry shouting (or vociferation) will not do this. The shout of a man who does not himself feel, the effect of what he says, hardens, instead of softening; locks, instead of opening, the heart. 2. The elevation and fire of the voice must accord with the fervency of the matter in the heart. A person said to me once, ‘Mr. Evans, you have not studied Dr. Blair’s Rhetoric.’ That man, with his rules, was always as dry as Gilboa.* ‘Why do you say so,’ replied I, ‘when you just now saw hundreds weeping under the sermon? that could not be, had I not first of all been influenced myself, which you know is the substance and mystery of all rules for speaking.’ Wherever there is effect, there is life; and rules, without life, have no power. Now, brother, follow the natural course of affection and voice. Raise not the voice while the heart is dry; but let the heart and affections shout first, let it commence within. Take this comparison :—Go to the blacksmith’s shop; he first puts the piece of iron in the fire, and there is no sound of striking the anvil; he collects together the coals for heat; then he tells the boy, ‘Blow!’ while he masterfully manages the shovel, adjusting the coals, and asking sundry questions. He calmly looks at the fire heating the iron, and

* Christmas Evans once told me the above anecdote, adding, “Brother, you know the good man; all the ornaments of his voice are like icicles on a frosty morning.” It was all true enough, for, than Mr. Evans’s critic on this occasion, it has never been my lot, among the least animated of *English* preachers, to hear a less impressive public speaker.

does not yet take hold of the hammer, nor order his assistants to use the sledge ; but at length, seeing that the iron has attained the proper malleability, he takes it out, covered with sparkling fire, puts it on the anvil, handles the hammer, and orders his workman to take the larger one, and fashions it according to his pleasure ; and so on, all day long. Here, observe, he does not beat the iron in order to make it hot, for without first heating it, the beating process is in vain ; equally vain is the hammer of vociferation, unless the matter is brought home with warmth into our hearts. We have often sought to produce effect, and to influence our hearers, much as though the smith merely put the iron in fire, and barely warmed it ; it is contrary to the nature of things to use the hammer while the material is not duly tempered. Thus I have frequently, brother, found myself in preaching. You have, above, the mystery of all effective speaking in Parliament, at the bar, and in the pulpit ; remembering the difference in the subjects, and the sources of heat. In the pulpit, we speak of the deep things of God ; and we are to pray for and to expect warmth from the Divine Spirit. You complain, that you cannot get your voice into a manageable key, and yet to speak with liveliness and power. Many with a bad voice, well governed, have become powerful speakers ; while others, with a good voice, have, in consequence of not mastering a natural key, and not being able to move themselves, been most ineffective speakers. I would direct you to fix your voice at its natural pitch, which you may easily do ; you may then, with facility, raise and lower it according to the subject in hand. If you commence in too high a key, you cannot keep it up long.

First, You cannot modulate it as the occasion may require ; and you fall into an unpliant, tedious monotony ; and all natural cadence and emphasis is lost. Without attuning the voice into the natural key, effective oratory is impossible. Secondly, Remember, not to speak in your throat, or nostrils. If the former, you must soon become hoarse, and harsh loudness follows ; the glory and vivacity are then departed, and instead of facility and cheerfulness, you have the roarings of death—the breath failing, with forced screams, and harsh whisperings. Thirdly, Raise your voice to the roof of your mouth ; do not close your teeth against it, neither imprison it in the nostrils, but open your mouth naturally, and keep your voice within your lips, where it will find room enough to play its high and its low intonations, to discourse its flats and sharps, to utter its joys and sorrows. When you thus have your voice under control, instead of your being under its control, dragging you about in all disorder, you will find it your servant, running upon your errands, up and down, all through the camp, alternating in energy and pliability, to the end of the sermon ; and not becoming cold and weak, scarcely bearing you through, like Bucephalus, Alexander the Great's horse, which, mortally wounded, just brought his master out of the battle, and then expired. Fourthly, Remember not to press too much upon your breath, when you have attained the natural use of it, by using very long sentences, without pausing at proper places, which (pauses) will add to the effect, as well as preserve the voice ; so that you will be, like the smith, ready to strike the duly tempered metal, prepared to give the suitable emphasis at the end of the paragraph.

Let the matter raise the voice, do not attempt by the voice to elevate the subject. Fifthly, Use words easily understood, that the people's affections may not cool, while the mind is sent to a dictionary, to understand your terms. The great work, the exploit of a minister, is to win the heart to believe in Christ, and to love him. Sixthly, Bear in mind, also, the necessity of keeping the voice free, without (affected) restraint; give every syllable, and every letter, its full and proper sound. (It is one of the peculiarities and excellencies of the Welsh language, and proves its Eastern origin.) No letter has to complain that it is (condemned to be) mute, and neglected, and has no utterance. In English, many letters have this complaint; but in Welsh, every letter, even as the knights at the round table of King Arthur, has, without preference, its own appropriate and complete sound. Seventhly, Remember, also, to enunciate clearly the last syllable in every Welsh word; that will cause your most distant hearer to understand you; while, without this, much of what you say must be inevitably lost. Eighthly, In order to all this, carefully attend to the manner of the best and ablest preachers, and imitate, not their weaknesses, but their excellencies. You will observe, that some heavenly ornament, and power from on high, are visible in many ministers, when under the Divine irradiation, which you cannot approach to by merely imitating their artistic excellence, without resembling them in the spiritual taste, fervency, and zeal which Christ and his Spirit 'work in them.' This will cause, not only your being like unto them in gracefulness of action and propriety of elocution, but will also induce prayer for the anointing from the Holy One,

which worketh mightily in the inward man. This is the mystery of all effective preaching. We must be endowed with power from on high : here is the grand inward secret. Without this, we (often) perceive that it is impossible, with all academic advantages, to make good preachers of young men from any college, in the Church of England, or among the Dissenters, in the English or the Welsh language. A young preacher must have the mystery of being 'constrained' by 'the love of Christ;' 'the gift of God' must be kindled in him ; and He alone, by the Spirit, can sustain that gift by the Holy Spirit. . . . 'Who is sufficient for these things?' May the Lord give you, brother, a good understanding in all things ; and preserve in you the heavenly gift by the Holy Ghost ! May it be rekindled where it is, and contributed where it is not ! Without it we can do nothing for the glory of God, or the good of souls.

" Affectionately,

" CHRISTMAS EVANS."

CHAPTER V.

IN the year 1823, Christmas Evans lost his excellent wife; and to no man could such a loss be a much greater calamity. We give the reader a somewhat abridged translation of a very graphic sketch of this good woman's character, sent by her bereaved husband to SEREN GOMER. "Catherine Evans was born in Pwllheli in the year 1776. She was blessed with but few of the advantages of early religious education; but when about her nineteenth year, she was called to profess the gospel (name) of the Son of God at Lleyn, in Carnarvonshire. She united herself to the Baptist church there, being baptized by the Rev. Daniel Davies, of Llanelly, Carmarthenshire. The convictions which impelled her mind to the path of public profession were of a tender and gentle nature, as though the bitter waters of the law had been attempered by the refreshing wine of the gospel, the one subserving the other. The effect and abiding impression left by her conversion, and that followed her through life, and crossing the river (of death), consisted in a deep sense of

corruption, and of the utter impossibility of her salvation by the deeds of the law; and the indispensable necessity, in order to acceptance before God, of the merits of Christ, and their imputation to the soul through faith in His righteousness, as the condition of life and the claim to it—as well as of the rehovating influence of the Holy Spirit, to prepare for the enjoyment of everlasting life. By the wise, kind, and gracious leadings of that Providence which appoints to the sons of men the bounds of their habitation, that forms their social relations, and numbers the hairs of their head, Christmas Evans was brought to Lley. He was invited to stay some time there amongst the poor brethren, who are almost all now in eternity. During his stay, union and affection arose, and strengthened, between him and Catherine Evans, and in a short time they were married, in the parish of Bryncroes, in the same district, in the twenty-third year of their ages. They entered into this condition under circumstances of worldly poverty, but God was ever good to them in his gifts, and they never wanted any good. In her, the designation ‘help-meet’ was signally verified. Her husband must long remember her affectionate kindness in straits and difficulty; if there happened to be on our table one thing better than the other, she would modestly, but cheerfully and earnestly, resist all importunity to partake of it, until she ascertained that there was enough for both.

“Her faculties were above the common order; she was diffident, but strong-minded. If she gave her view of a passage of Scripture, she never failed entirely, at least, of the mark. She had very elevated views of the sacrifice of Christ, which was her rock and strong tower. She was sharp-sighted

to discern men and things, and a little observation generally sufficed to enable her to form a pretty correct opinion. She speedily detected selfishness and conceit, however they might be attempted to be concealed under the guise of humility. She watched over her fellow-members in the church, and was sharp and earnest in her opposition to levity and sin. Her honesty was transparent; and confidence in her was never abused. She was ever anxious to restore the straying, and bring back the prodigal. Her temper was excitable, but she readily forgave; to this there was but one exception during the forty years of her religious life:—in this case she had been grievously injured, and it required a long and arduous struggle to remove the agony, and to re-induce kindly feeling; but by earnest and protracted reflection and prayer, she was enabled, before she was called to eternity, to forgive the deep transgression, and to bury the very remembrance in the compassion and merits of the Redeemer.

“It is almost incredible that she should have been so extensively charitable, when her husband’s income never surpassed *thirty* pounds a year. What food she gave away to poor children and needy folks! Garments to poor members of the church! Money and bread to thousands of Irish labourers, who passed her door on their way to and from the English harvests! Her house was always open to itinerant ministers, and she readily administered to them with her own hands. She never had robust health, but was a woman of good courage. She accompanied her husband on five of his journeys through the greatest portion of Wales; and some in the depth of winter, through storms of rain and snow and hail, and over dangerous estuaries and

ferries, with fortitude and cheerfulness. Her feelings were identified with the cause of Christ in her own land; its prosperity was her joy, and its reverses invariably produced anguish and bitterness of spirit. The last two years of her life were spent in much debility and pain; she had a complication of disorders, and was hastening to the grave. Great strength of spirit was given to her, and she submitted herself heartily to the divine will. The last night of her life, she frequently repeated a beautiful Welsh hymn;* and, having three times ejaculated '*Lord Jesus, have mercy on me!*' she breathed forth her hopeful spirit into His hands."

The following extracts will interest the reader, as exemplifications of Christmas Evans's truly and habitually devout spirit:—

"The spirit of energetic supplication was given me early. A sense of danger prompts the soul to seek deliverance. Earnestness in prayer grew *with me*,† though I frequently feared it would become extinct; still it was not entirely extinguished, even in those days of darkness, when I but barely perceived that the merits of Christ were the only plea, without any reference to anything of our own. After I came to know and feel that the righteousness of Christ formed the only ground to

* Gwna fi 'n foddlon iawn i 'mado,
Trefna 'r awr, a threfna 'r fan;
Ond yn ymchwdd yr Jorddonen,
Dal fy yspryd llesg i 'r lan.
Na'd fi soddi dan y tonau
Pan bo angau 'n fawr ei rym,
Yn dy freichiau dwg fi trwodd,
Fel na hofno 'm enaid ddim.

† *I. e.*, with his age.

be depended upon before God, I was able, with every sense of unworthiness, to approach Him with stronger expectation. The Christian must have a rock in the merits of the Redeemer to rest upon; and here he finds 'a place of refuge, and a covert from storm and from rain.' The spirit of prayer has fallen upon me copiously, first, when I have had severe trials. Once, under the influence of Sandemanianism, I began to whisper about abandoning the ministry on account of the utter dryness of my affections. When things had got to their worst pitch, and Lazarus had been buried four days, Jesus came by, and with Him the spirit of prayer was raised again. Secondly, Before some great temptation, the assault of some inward foe, or external enmity: I have often wondered at Christ's attention to me, and his condescension in noticing so unworthy a servant. We are under the most solemn obligations to live to him who died for us. I found in myself a world of unworthiness, but Christ followed me with the sufficiency of His grace, giving me two things especially; namely, some premonition (in a dream, or otherwise) that a storm was approaching, and a spirit of prayer, with a renewed enjoyment of His presence, until I became a prince in the confidence that the Lord Jesus was in alliance with me, like Jacob when he met with Esau. No Esau succeeded against me; and the omen of victory, at all times, was the spirit of prayer. Thirdly, Before some calamity in connexion with the cause of Christ with which I was connected, such as chapel debts, &c., I was accustomed for years to persevere in prayer for the divine mercy and grace, in the arrangements of Providence with reference to the temporal affairs of our interest (in

Anglesea). I considered that every congregation of Christians had a claim in all the promises given to the church for its comfort and safety. 'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.' 'In all thy ways acknowledge Him, and he shall direct thy steps.' I believed that 'all the promises of God were in Christ yea and amen;' and that every one united to Christ might urge the promises (as arguments) in his prayers. Fourthly, Before I was called upon to preach on public occasions, associations, and the like, I, on many such occasions, became mightily exercised in prayer, that I might, in the hand of the Saviour, and for his glory, be made the means of converting sinners and edifying believers. 'Power from on high' was occasionally vouchsafed me on these high places. Fifthly, I have long believed that perseverance in prayer is as necessary to the spiritual life, as breathing is to the natural one. Prayer has been to me a kind of friendly intercourse with heaven, when I have cast away my burdens, and had grace in time of need."

"At a particular time, a crisis of great danger to the church (in Anglesea), a person sent me a threatening letter, assuring me that he would proceed against me by an action at law. I knew there was no ground (of action); but still I was much disturbed, being at the time sixty years of age, and having very recently buried my wife. I received the letter at a monthly meeting, at one of the contests with spiritual wickednesses in high places. On my return home, I had fellowship with God during the whole journey of ten miles; and arriving at my own house, I thus thought within myself: This person and his rela-

tions threaten to cast me into a court of law—a place in which I have never been seen; I will put him and them, first of all, into the high court of Jesus Christ, the fountain of law and authority. I then went up stairs to my own chamber; and poured forth my heart before the Redeemer, who has in his hands all authority and power, in these words: ‘Oh, blessed Lord! I trust in thy merits for audience. Some of my brethren are become enraged, and forget their duty to their father (in the gospel), and threaten me with law. Enfeeble, O Lord, their purposes, as thou didst paralyse the arm of Jeroboam, and didst soften the heart of Esau; so, also, may it please thee to disarm them, because I do not know the length of the chain of Satan in this unbrotherly assault; but thou canst shorten it according to thy will. O Lord! I anticipate them, as to law. They intend putting me in these inferior courts; but I throw my cause into the high court in which thou art Chancellor. Attend to the cause of thy servant; send them a monition in time; let it enter their consciences, calling upon them to consider what they are doing. Bring them, by a writ out of thy court, to thy feet in repentance; and take out of their hand every instrument of vengeance; and cause them to lay down every pistol of calumny, every sword of bitterness, and every spear of backbiting, at thy cross. Forgive them all their sin; put on them white garments, with oil on their heads, and the organ into their hands, that they may sing forth in praise for the trampling of Satan under their feet.’ I went up once, and was about ten minutes in prayer; I felt some confidence that Jesus heard. I went up again with a tender heart; I could not refrain from weeping with the joy of hope that

the Lord was drawing near to me. After the seventh struggle I came down, fully believing that the Redeemer had taken my cause into his hands; and that he would arrange and manage for me. My countenance was cheerful, as I came down the last time, like Naaman, having washed himself seven times in the Jordan; or Bunyan's Pilgrim, having cast his burden, at the foot of the cross, into the grave of Jesus. I well remember the place, the little house adjoining the meeting-house, at Cildwen, where I then resided, in which this struggle took place; I can call it Peniel. No weapon intended against me prospered, and I had peace at once to my mind and in my (temporal) condition. I have frequently prayed for those who would injure me, that they might be blessed even as I have been blessed. I know not what would have become of me, had it not been for these furnaces in which I have been tried, and in which the spirit of prayer has been excited and exercised in me."

A heavy affliction befell Mr. Evans in the year 1823, which soon concentrated itself in his eye. This came on during a journey towards the south, and kept him several months in Aberystwyth, under medical treatment. It was remarked that his spirit was sustained in great cheerfulness throughout a period of some nine months, during which he was unable to preach; and, for a considerable time, he had scarcely any hope to escape from utter blindness. He seemed to believe he had much work before him, and he waited with patience the return of sight and health. The friends at Aberystwyth paid him every possible attention; while, from Mr. Evans, the Pastor of the Baptist

church, and from Mr. Simon James, of Penrhyn-coch, he received uninterruptedly such sympathetic kindness as ministers of Christ can, and love to supply to each other. Before he had completely recovered, he returned home : and now a series of occurrences commenced which extended over the following two years, and issued in his leaving North Wales. The reader will bear in mind, that Christmas Evans had become, by a kind of necessity, pastor of all the churches in his connexion in Anglesea ; the other ordained brethren were, indeed, co-pastors, but co-pastors with him over *all* the churches. In proportion as some of the societies—those in towns, for instance—increased and strengthened, they became solicitous to have separate pastors of their own. To this there could be no objection, but that which arose from considerations of convenience and mutual edification. Many and anxious deliberations ensued, in which it is scarcely possible for the most ardent admirers of Mr. Evans to allege that he was always, and exclusively, in the right. The younger men among the preachers could scarcely sympathise with him at all, in his attachment to the system, or rather no-system, which had obtained amongst the Anglesea Baptists ; the middle-aged men would be much divided between their approval of the Congregational system and their deference to the sense of duty and propriety, which, under the then present circumstances of the interest there, Mr. Evans keenly felt and sturdily avowed. He maintained, that with numerous but feeble churches, it was better to proceed with the modified Congregationalism he had been obliged to adopt, than to carry out fully, and without qualification, the entire Independent platform. This he would seek to

prove by reference to the success of the Methodist economy in England and Wales; admitting, the while, that the New Testament economy unequivocally favoured the separate existence and separate government of each Christian church. The first result was a kind of compromise—not avowed on either hand to be one—which resulted in the settlement of a pastor over the church at HOLY-HEAD.

The ordination service took place on Wednesday, the 19th of April, 1825, when Mr. William Morgan, a student from the Baptist Academy at Abergavenny, was set apart to the pastorate of the church. "This (it is recorded in the 'Seren Gomer' for July, 1825,) is the first settlement of a fixed pastor over this church, and also amongst the Anglesea Baptists." Christmas Evans offered up the ordination prayer, with the laying on of hands, and afterwards delivered an address to the minister and the church, from 1 Thess. v. 12, 13, "*And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves.*" The following syllabus of the discourse will give the reader an idea of its general character:—

" Duties of the Pastor.

" 1. To visit the people, but make no long stay with them.

" 2. To maintain godly intercourse on the Lord's Day.

" 3. Not to spare any in their sins, because they will not spare him hereafter.

" 4. To make a difference between old trans-

gressors and occasional ones.* The former are (by kindness) hardened in their sins; the latter receive leniency with gratitude.

"5. To take notice of the spirit of the church.

"6. To read much, but not to appropriate and use the sermons of others; but to study for himself.

"7. Not to interfere in the affairs of the people, as for instance, in reference to marriages, &c.

"8. Not to receive calumny and backbiting.

" Duties of the Church.

"1. To pray for the pastor.

"2. That he might be without fear amongst them.

"3. To attend to him as to a messenger from God.

"4. Not to neglect the assembling of themselves together.

"5. To adhere to him in his tribulations, as did Onesiphorus to Paul.

"6. To respect him for his work's sake: not receiving an accusation against him but with two or three witnesses.

"7. To submit to him according to God's word.

"8. To attend duly to his temporal affairs."

So far, matters went on pretty smoothly; but, in two or three other settlements, the churches did not satisfy him. They refused the men he recommended. He thought this conduct neither grateful to him nor beneficial to themselves. *To think*, with him, was generally *to speak*; and he, with little hesitation, told the parties his opinion of them and their proceedings. They, being so

* *Achly aurol*, i.e., Persons suddenly hurried into sin.

much his juniors, and not a few of them belonging to the generation that "knew not Joseph," treated his remonstrances and defeat with indifference, not to say some little contemptuous triumph; and he found himself, in certain parts of the island, superseded by his own children, or, what was more galling, by strangers. In the misunderstandings and heart-burnings that ensued, another agency was plied against him—the charge of *Fullerism*, *alias* (in the estimation of Anglesea orthodoxy) *Arminianism*. The truth, I believe, is, that the writings and conversation of such men as HARRIS of Swansea, DAVIES of Tredegar, MICAH THOMAS of Abergavenny, and others in their way of thinking, had somewhat modified his severe Calvinism just at this time. Whatever modification his thoughts underwent speedily transferred itself to his sermons; and there can be little doubt but that, in some instances, he would have uttered himself in a manner strangely dissonant to (what his unreading hearers, even among the preachers, considered) Welsh Baptist "soundness in the faith." That, at the time, he really came down from the stern and severe rigidity of hyper-Calvinism, I firmly believe; for while, at no period in his ministry, had he at all hesitated to "preach the Gospel to every creature," there would be generally in the sermon a position or two which, in logical accuracy, contradicted such preaching. I am credibly informed by persons who well knew Christmas Evans at that period of his ministry, that the general texture and complexion of his preaching was much expanded and liberalised; and so much so, I apprehend, was this the case as to give those who were already intent upon annoyance, some rather colourable pretext for their mischievous

activity. Still, in the majority of instances, it was only a pretext; and gladly did those, who were either tired of his control, or determined upon provocation, avail themselves of it. Without the slightest hesitation of conscience or prudence, the *odium theologicum* was resorted to; and he who was the father of the churches found his name given out "for evil," as a teacher of heresy and a corruptor of the faith. That Christmas Evans never deserved these railing accusations was made evident to all but the parties immediately concerned, by the circumstance that some of the pastors chosen in the island were, in his opinion, "too much inclined to Arminianism." This "unsoundness in the faith" was, however, a capital outcry, and not a few of his own converts joined in it. Unfriendliness was excited by this means towards him in many minds accustomed to regard him with reverence. He was deeply grieved and wounded; and, notwithstanding his age and long residence in Anglesea, he gradually came to think that it was his lot to leave it before he died. In addition to this cause of discouragement, an old charge was brought up against him, referring to a period *thirty-four* years previously! and which, had it been true, involved no criminality. But it was false; and the circumstance of its being made by *a brother* (?), at that distance of time, and with the obvious purpose of inflicting injury upon him at the close of his life, penetrated him with agony; and, operating with the other causes specified, determined him to follow the leadings of providence, if, haply, the Lord, whose he was, and whom he served, might employ him in some other portion of his vineyard.

In reference to these trying passages in his life, he writes thus:—

"Nothing could preserve me in cheerfulness and confidence under these afflictions but the faithfulness of Christ. I felt assured that I had much work yet to do, and that my ministry would be instrumental in bringing many sinners to God. This arose from my trust in God, and in the spirit of prayer that possessed me. I frequently arose above all my sorrows."

Again:—

"As soon as I went to the pulpit (during this period) I forgot my troubles, and found my mountain strong. I was blessed with such heavenly unction, and longed so intensely for the salvation of men, and I felt the truth like a hammer in power, and the doctrine distilling like the honeycomb, and like unto the rarest wine, that I became most anxious that the ministers of the county should unite with me to plead the promise, 'If any two of you agree touching anything,' &c. Everything now conspired to induce my departure from the island;—the unyielding spirit of those who had opposed and traduced me; and my own most courageous state of mind, fully believing that there was yet more work for me to do in the harvest of the Son of Man, my earnest prayers for Divine guidance during one whole year, and the visions of my head at night, in my bed—all worked together towards this result."

Mr. William Morgan well and candidly observes on the whole transaction, "Whatever misunderstanding there was between Mr. Evans and some of his brethren, it now seems clear enough to me, that his counsels ought to have been received with due acknowledgment of his age and experience, and that his reputation should have been energetically vindicated. Whatever I may

be able to say in my own defence, on the ground of youth, ignorance of (all) the circumstances, and caution,—although I at that time evinced the sincerest respect for the aged pastor,—I am at this moment quite convinced that more strenuous efforts should have been made to defend the character of the innocent ; and I am also of opinion, and I say it with gratification, that had I seen things then as I do now, and possessed the same spirit, I should have endeavoured to bring the unoffending safely in my arms through the archers to a safe place, and would not have permitted Mr. Evans's name to fall in the street without an advocate."

"It was an affecting sight (Mr. Morgan proceeds) to see the aged man, who had laboured so long, and with such happy effects, leaving the sphere of his exertions under these circumstances. Having laboured so much to pay for their meeting-houses, having performed so many journeys to South Wales for their benefit, having served them so diligently in the island, and passed through so many dangers,—now (some of the people) withheld their contributions to avenge themselves on their own father in the gospel ; others, professing to be his friends, did little more ; while he, like David, was obliged to leave his 'city,' not knowing whether he should ever return to see 'the ark of God and his tabernacle' in Anglesea again. A dark cloud hung henceforth on the Baptists in the island. But God is good to his cause, and permits nothing to befall his people that is not for their good. He was merciful to Mr. Evans, and protected him in his troubles ; and we find room to hope in his mercy, that for the sake of Christ, and his name in the world, he will not permit the cloud to pour forth judgments on those who were

misled, and whose arrows were bitter against his aged servant."

It was in the year 1826, that the Baptist church at Tonyvelin, Caerphilly, being left destitute by the resignation of their late pastor, Mr. Griffith Davies, acting under the advice of several respected ministers, invited Christmas Evans to take the oversight of them in the Lord. Under the circumstances already before the reader, he relinquished his ministry, long and dear as it had been, in Anglesea, and commenced his tedious journey to his new home. He had above two hundred miles to travel: now crossing a dangerous ferry, now scaling a hill, again winding slowly around the foot of a gigantic mountain; and then, emerging for a short time into a valley, or lengthening his journey over a large plain, leaving behind him the most affecting associations, bearing in his very spirit the most vivid reminiscences of past trials and triumphs: while the experience of a forty years' ministry enabled him to look forward with complacent hope to that which awaited him in the place whither the Lord his God was leading him.

"During my journey (he says) from Llangefni to Brynsiencyn, I experienced great tenderness of mind, and the presence of Christ, as though he were by my side, until I was constrained to break out in audible cryings and supplications, and I felt myself disengaged from all obduracy. The struggle lasted some hours. I was enabled to entrust the care of my ministry to Jesus Christ, with a confidence that delivered me from all my afflictions. I again made a covenant with God, which I never wrote." Thus, casting all his care upon God, and strengthening himself in the might of

Christ, did Christmas Evans leave his old home and friends, and, in the sixtieth year of his age, undertake a new pastorate, and enter upon new scenes. His arrival at Caerphilly was an event in the history of the village and of nonconformity. Until he had actually come, it was generally believed that his heart would fail him in the hour of trial, and that he would never be able to leave Anglesea. I well remember the wonderment and gladness with which the report was propagated and received, "CHRISTMAS EVANS IS COME!" "*Are you sure of it?*" "*Yes, quite sure of it; he preached at Caerphilly last Sunday. That I know from a friend who was there.*" So general was the interest excited by his having actually become a resident in South Wales, that it extended to all denominations, and embraced all conditions of people. He was settled in the chapel house, and a housekeeper was provided for him. The modes of living were, however, so different from those to which he had always been accustomed, and he found so little sympathy in this respect, that he told a friend he must get a servant from the North. It was suggested to him that he had better marry again; and the name of an excellent woman was mentioned, with the addition that she had some wealth, and that he might considerably better himself by the alliance. He seemed to think earnestly for a moment; then broke out, "Oh, oh! I tell you, brother, it is my firm opinion, that I am never to have any property in the soil of this world until I have a grave. I shall then have my full share of it;" and he would talk no more on the subject. He soon induced a good minister of the neighbourhood, the late Mr. Davies, of Argoed, to take his horse, and go to Anglesea for his

old and faithful servant MARY EVANS, whom he in a short time married, and who paid him the most untiring and affectionate attentions to the last moment of his life.*

He had scarcely commenced his ministry at Caerphilly before very unusual effects were produced. The neighbourhood was at once subjected to deep religious attention and concern. Eloquent and mighty as Mr. Evans's preaching had always been, those who had heard him oftenest, and were best fitted to form a sound opinion, thought he now surpassed himself at any former period. By preaching every Lord's-day to the same congregation—a hard task to begin with at his age—he was committed to extraordinary labour, which, however, he resolutely encountered and successfully achieved. It now became apparent, contrary to a pretty prevalent opinion, that his good preaching was not confined to a few sermons, slowly prepared and often repeated; but that he was quite capable, from week to week, to get up discourses quite equal to his greatest and most celebrated single efforts. Mr. J. P. Davies, of Tredegar, spent some four or five months at Caerphilly, under medical care, soon after Mr. Evans's settlement, and they spent much time together. In their almost daily conversations, he was most struck with the old preacher's insatiable thirst for knowledge, as well as with the really extensive and varied

* Christmas Evans was married the second time in the same parish with George Whitfield, the parish of Eglwysilan, Glamorganshire. This is not generally known; it has escaped the search even of Mr. PHILIP, in his *Life of Whitfield*. Because Mrs. James, afterwards Mrs. Whitfield, resided at Abergavenny, it is always reported that they were married there; but the fact is as I relate it, as the register of the parish proves.

stores of information he had acquired in his busy and hard-working life. Mr. Davies excelled as a theologian and expositor, and he vastly delighted, from day to day, to compare notes with his aged friend, to whom every hint and intimation of improved construction of a text, or a new definition of a principle, was right heartily welcome. Nor was Mr. Davies less gratified at Mr. Evans's preaching, which he was generally able to attend on the Sabbath morning. It was not the vivid flashes of his eloquence—with these he was of old acquainted—but it was the fulness and variety of his matter, from Sabbath to Sabbath, that astonished this most amiable and able critic,—giving him quite a new impression as to the order of Mr. Evans's mind. On his return home, somewhat recovered, I have a clear recollection of his communicating this discovery, in my hearing, to one of the deacons of his church, at Tredegar, Mr. Thomas Griffiths,—as I have also of the delight which it gave us to know that Mr. Evans's company and ministry had been productive of so much comfort to our most affectionate but dying pastor.

At this time, persons might be seen, every Lord's-day morning, wending their way across the surrounding hills, in all directions, towards the quiet village of Caerphilly, to hear Christmas Evans. On their return, they detailed to their neighbours the wonderful things they had heard; and, throughout a large portion of the counties of Glamorgan and Monmouth, Christmas Evans's sermon in the morning would be the subject of conversation in hundreds of houses, at great distances, on the same evening. The power of his preaching was especially felt by the young people in and about the village; and not a few of the most determined

voluntaries of pleasure submitted themselves to the authority of Christ, and became members of the church. About one hundred and forty persons were, in a short time, added to the number of the disciples; while confidence, buoyancy, and joy, was infused into the whole community.

Meanwhile, Christmas Evans preached frequently from home; on all public occasions which he could be persuaded to attend, he preached at ten o'clock in the morning. A brother generally delivered a short sermon before him—that is to say, when the brother was a wise one, and loved to set Mr. Evans at his ease, and thereby to contribute to the effectiveness of his preaching and the edification of the people. Long services he had always disliked; and the too prevalent Welsh custom of double, and even treble lectures, had frequently annoyed him in this respect. Years before he had come to the South, he had written an earnest protest to “Seren Gomer,” against the treble lectures, but with little comparative effect. Welsh habits are eminently conservative; and what has been done, is done still. One would fain hope that in time Welsh Dissenting ministers will have the courage to break through a custom which, to a man, they admit to be absurd in itself, and productive of certain disadvantage to the hearers and preachers. There is but one exception to this, and that is, when the neighbourhood requires preaching in both languages. In such cases it may serve the convenience of all the parties concerned to have one sermon in each at the same service; but to have two or three sermons in the same language, on one occasion, is a piece of practical wisdom almost confined to my countrymen.

To return to Christmas Evans. At the opening

of a meeting-house for public worship, an English sermon, of great excellence and beauty, has been preached by the Rev. Micah Thomas, President of the Baptist Academy at Abergavenny,* from Zech. xiii. 7, in which the fact and principles of the GREAT ATONEMENT have been enumerated and explained. Great interest has been excited, and much tender feeling induced among the members of the church and congregation, on account, as well of the long connexion of acquaintance and counsel between them and the preacher, as the eminently evangelical character of the discourse itself. Christmas then stands up. He has but just become a resident of the county. Breathless expectation possesses the people. He looks remarkably well; somewhat aged; has a large handkerchief tied about his head, which he does not at once remove. His text is 1 Tim. iii. 16: "*Without controversy, great is the mystery of godliness; God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*" He commences in a low tone, with a husky voice; refers to the context, wherein the church is called "the pillar and ground of the truth," which he explains as signifying the resting-place of truth, and, secondly, as the commemorating manifestation of it; illustrating this view, by referring to the pillar erected in Anglesea, in honour of the Marquis of that name. He proceeds, in clearer tones, and with deeper emphasis, to dilate on "God manifest in the flesh."

"This is the important subject. The apostle

* The allusion is to the opening of the (former) English Baptist chapel in Merthyr Tydvil.

grows bold, as though he had said, Let men say what they please of the mysteries of Paganism, in the temples of idol gods ; great without controversy—great, high, and sublimely incomparable, is the mystery of godliness, God manifest in the flesh. This doctrine brings God to man, man to peace with, and enjoyment of, God, and makes man like unto God.” (After specifying the several senses in which the term “mystery” is employed in the Scriptures)—“Here I understand by the word that which is high, wonderful, and sublime, namely, the incarnation of Christ, the marvel of angels, the life of men, and the horror of hell. The Word made flesh was God. Every attribute that proves the existence of real Deity is ascribed to Christ. The following things are set as the limit between the created and the uncreated. 1. Divine names ; ‘The name of the Lord thy God.’ 2. Divine attributes ; immortal, omnipresent, omniscient, &c. 3. Divine works ; to create, to support, to redeem, &c. These prove the Deity of the Father ; why not, (when ascribed to him,) that of our Lord ? He is called Jehovah, the Almighty, the Alpha and the Omega. In the incarnation of Christ a foundation was laid for the actual deliverance of the church from sin, from captivity to the evil one, and from the prison of the grave. ‘Forasmuch, then, as the children are partakers of flesh and blood, He likewise himself also partook of the same ; that through death he might destroy him who had the power of death,’ &c. The Divine plan was to destroy Satan, and to annihilate his authority, by similar means to those he had employed, in order to usurp his power ; the power of death over man, was the strength of all his kingdom. The voice of the Divine scheme to him

was: Behold, thou, enemy of man, shalt be destroyed! I will bruise thy head, but not with the hammer of my eternal power; but I will take that which is in thy hand, that with which thou hast bruised the heads of all nations, casting them away from the theatre of life, to the dark and dismal heap. Evil one! says the voice of the Messiah, I will come forth against thee, O mighty one. We shall meet at Gethsemane and on Calvary; thou shalt feel my mortal feet, even when nailed to the cross, like pure brass bruising thy head, and my mortal arm triumphing over thee; and thou shalt know, and all hell shall know, the power of the arm of God incarnate; and with the same arm I will open the door of hope to the sons of men. * * * *

"God manifest in the flesh was 'justified in the Spirit.' He was justified on the morning of the resurrection, and the Holy Spirit was the justifier. Christ was apprehended on our account; he stood in our law-place, and said, 'If ye seek me, let these go away.' He laid down his life according to the stipulation of the everlasting covenant: it was received (as an atonement), and the covenant is sealed. The Father sent the Spirit down on the resurrection morn to liberate the Surety, &c.

"Christ the Lord was also justified in his resurrection from all the charges of imposture and blasphemy brought against him by wicked men. He had repeatedly referred to the morning of the third day, and he and his enemies had tacitly made it *the day and hour of appeal*. The question to be settled was, whether he was the Son of God in power, or a vain impostor. He had referred the trial to this period. 'Destroy this temple, and in three days I will raise it again.' His enemies

agreed to this, believing that the event would justify them from the charge of shedding innocent blood; they therefore applied to Pilate for a military guard to watch at his grave; and this application they rested on the fact, that 'the impostor' had said in his life-time that he would rise again on the third day. Unquestionably, had they found his body in the grave when the time had transpired, they would have torn it from the sepulchre, exhibited it through the streets of Jerusalem, where he had preached, and where he had been despitefully used and flogged, shouting forth with infernal triumph, 'This is the body of the impostor. He could not arise.' But he had left the grave that morning, at too early an hour for them. The soldiers came back to the city, probably about nine o'clock in the morning, and they went to the leaders of the people, who had employed them. The leaders, seeing and knowing them, exclaimed, 'Here is the watch! What is the matter? What is that dread that overcasts their faces? Come in here! we charge you to say the truth.' 'You have no need to charge us; the fright and horror are still in our hearts.' 'How? What has happened at the grave? Did his disciples come and take him away?' 'They! No; and if they had, our spears would have sufficed for them.' 'Well, but how was it? What *has* taken place?' 'Behold, while we were on the watch, and about the dawn of the day, a great earthquake, like unto the one that took place on Friday afternoon, *when he died!* and we all fell powerless to the ground. Looking up, we saw an angel in a white robe, his eyes like the lightning, so vivid and piercing, that the mightiest armies of Cæsar would fain have escaped from them in a moment. We, not able to

bear this sight, were obliged to look down at once. We endeavoured again to raise our eyes, and we beheld one coming out of the grave, passing by the angel, who now sat upon the removed stone, arrayed in such triumphant majesty that the earth never witnessed such a sight before;—yes, HE WAS LIKE UNTO THE SON OF GOD.’ ‘What became of the angel?’ ‘Oh, a legion of them came down, and one of them, very fair, like a young man, entered the grave, and sat where the head of Jesus had lain; and immediately another also, looking fair and beautiful, sat where his feet had rested.’ ‘And did the angels say nothing to you?’ ‘No, but they looked with eyes of lightning.’ ‘Saw you not (his friends) the women?’ ‘O yes, they came there; but he had left the tomb before their arrival.’ ‘Talked the angels to them?’ ‘Yes, they seemed to be of one family, and most intimately acquainted with each other.’ ‘Do you remember anything of the conversation?’ ‘Yes: Fear you not! Let the Pharisees and Darkness fear to-day! You seek Jesus! He is not here; for he is risen indeed. He is alive, and lives for ever; he is gone before you to Galilee. We heard one angel say, Come, see the place where the Lord lay. Another angel addressed a woman called Mary, and said, Woman, why weepest *thou*, while thy Lord has risen indeed, and is (alive) so near unto thee? *Let his enemies weep to-day!*’ ‘What! How say you—*close that door!* You *tall* soldier approach: *Was it not you that pierced his side?*’ ‘Yes, it was I; and this relation is all true. I pray I may never witness such a scene again. Oh, alas! it is all true. He must have been the Son of God.’ The Pharisees lost their case on *the day of appeal*;

they gave the soldiers money to say that his disciples had stolen the body while they slept. *If they were asleep, how did they know in what manner he had left the grave?* They, however, suffered themselves to be suborned, and for money lied; and, to this hour, the kingdom of Satan hangs upon that lie.*

The remaining observations he would utter in the heat and excitement of this passage; and, after a short prayer, give out his own hymn,† a

* With regard to this particular sermon. Mr. Evans wrote a syllabus of it, at the request of the editor, for the first number of the Welsh Baptist Magazine (*Greal y Bedyddwyr*), and it appeared in January, 1829. But so unsatisfied were some of us then resident at Tredegar, who had heard it at Merthyr, with that report, that, on the occasion of his subsequently visiting that place, occupying Mr. Davies's pulpit for a Sabbath, Mr. Thomas Griffiths, at our request, (himself thoroughly coinciding with us,) asked him to preach it in the evening. Having made a humorous remark on the strangeness of a man's preaching his own printed sermon, he cheerfully consented; and, while I have the faintest trace of memory as to sermons I may have heard, this must be always prominent and distinct. In its oratorical excellence it stands alone, even among his great achievements, especially in the report of the soldiers. *We heard them talk, had a clear perception of the difference of tone and variations of countenance; and more especially still, when one of the chief priests, in an agonising, anxious whisper, said, "Shut the door," and singled out "the tall soldier."* Such a combined triumph of sanctified fancy and perfect oratory I never expect to witness again.

† "His own hymn." He was always considerably put out if some officious brother gave out a hymn, especially if a long one, after his sermon. His feeling was, that, from the reading of his text to the close of his service, it was his own to conduct. When no one interposed, he gave out from memory, in the most ardent tones, a single verse strikingly appropriate, and never sat down till the people had finished singing. The while, a careful observer might have observed the flashing eye gradually growing calm, and the distended and enlarged forehead and features slowly subsiding into their accustomed form and expression; after that, at his lodgings, he was like a lamb, in innocence and playfulness, that is to say, when he had succeeded in preaching.

single verse from memory, and generally one of William Williams's, the sweet singer of the Welsh Israel.*

* "W. WILLIAMS, the sweet singer of the Welsh Israel." He was clergyman of the parish of Pantycelyn, near Llandovery, in Caermarthenshire. He was one of the earliest Welsh Methodists, the colleague of Howel Harris and Daniel Rowlands. He itinerated a good deal, and was never disturbed by the ecclesiastical authorities, dying in the ministry of the established church. His preaching, however, was not his eminence, excepting on account of its apostolic range; he was eminent as a sacred poet; and while the Welsh language is spoken and read, his hymns will retain their pre-eminence. Single hymns, equal to his, many gifted men have produced; more correctness of rhythm and metre it may not be difficult to find; but, for accuracy and truthfulness in the delineations of Christian experience, and for seraphic fire,—the *afflatus* of the bard consecrated to the highest possible themes,—he stands alone. For ages to come I hope it will be possible to excite the tear of penitence, and the smile of heartfelt joy, among the glorious mountains and green valleys of my beloved native land, by "*Emynnau Williams o Bantycelyn*."

CHAPTER VI.

NOTHING could be more unobtrusive than Christmas Evans's conduct at the Conferences of his brethren, in South Wales. This was the more remarkable, and a more striking proof of his self-possession, forasmuch as he had, for so long a period, been the chief and leading man in the North. The circumstances of the denomination were, indeed, very different in his new relations; this he clearly discerned, and evinced little desire to interfere at all at the conduct of affairs. The first association he attended, as a resident pastor in the South, was at Pontypool, in June, 1827, where he preached, at the ten o'clock service, to the immense delight and gratification of, at least, five thousand persons, from Phil. ii. 6—8. He attended the Conference for business the next day, which, in those times, was a very important meeting, and lasted from an early hour in the morning far into the afternoon. The very young men there were on the tiptoe of expectation, to hear Christmas give his sentiments on the questions introduced and discussed. But he sat still, and

took no part, with an exception that scarcely amounted to one. Some assault had been made on the Abergavenny Academy by a good brother, whose spirit has always been a *little Ishmaelitish*; and in the reply, the vindicator of the Academy had said, in English, that he considered some observation in the charge a *libel*. This fired the alleged libeller, and he, again and again, appealed to the moderator as to whether he had uttered a libel. The presiding brother pleaded ignorance of the jurisprudence necessary to give a formal answer. Still, and with characteristic pertinacity, the question was urged; the moderator again said, that he very much doubted whether he could, at that moment, call to mind an apt Welsh word for libel, when we suddenly heard the slow and solemn voice of Christmas Evans supplying the term *cabldraeth*. That was the only word he uttered on that occasion. On another occasion, at the Conference of the Association, at Cowbridge, a few years later, he was almost as taciturn, and only broke silence impelled by generous feeling. During the previous year the secretary of the Association, the Rev. David Evans, of Dolau, Radnorshire, had deceased. Mr. Evans was a man of great and well-deserved influence, both in his own county and throughout the Principality. Respectably informed, with very prepossessing appearance, and a naturally graceful delivery, with equal readiness to preach in Welsh and English; he was welcomed cordially wherever he went, and his services much prized. He had been, for a good many years, secretary to this Association, which, on account of the large extent of the ground it covered, was a much more formidable task than the secretaryship of a small

county association is now in Wales. All the Baptist churches of Montgomery, Radnor, Brecon, Monmouth, and Glamorgan, excepting those beyond the Tawy, were included in this organisation; and the secretary had to attend to all their statistics, and to attend all the association meetings, at whatever distances from his own home. For these labours he had, as compensation, the profits of the Annual Circular Letter, which was only a penny pamphlet, and could, of course, produce but little, in clear gain, above the cost of printing and circulating. Respectful reference had been made to the services of the late secretary, at the Cowbridge Conference, and an affectionate tribute paid to his memory by some of the brethren; and the Rev. John Jones, of Newtown, Mr. Evans's very intimate friend, had been elected his successor. At this stage of the proceedings, a brother stood up and suggested an alteration, to the effect, that a proportion of the profits of the Circular Letter should henceforth be given the writer of the Circular, instead of being given in their entirety to the secretary, intimating, at the same time, that he had, some years before, mentioned it, and had abandoned his purpose out of deference to Mr. Evans, who evinced some feeling on the occasion. Mr. Jones followed, and those who were present will remember that even his noble face never presented a finer appearance, than when, with one large tear trickling down his manly cheek, and, in one burning sentence, he characterised the feelings that could make such an allusion to their departed brother. Christmas Evans, with emphasis, said, "I consider the entertaining of the question a degradation to the Conference."

The same Mr. John Jones died in the course of

the following year, in the strength of his days, and at the most efficient stage of his devoted and most useful ministry. He, like Mr. Evans, preached with equal ease in both languages; and with few of the shining qualities, he was an excellent and very equal preacher; and has left behind him a name embalmed in the fragrance of sterling godliness and great usefulness.

Mr. Evans, at Caerphilly, was an anxious pastor. He attended sedulously the private meetings of the church, and incessantly inculcated the necessity of personal religion in the every-day conduct of professors. Hence arose, strange to say, his first difficulties at Caerphilly, and, eventually, the cause of his leaving the place. In order to understand this statement, it is necessary to observe, that, for some years, the affairs of the church in question had been managed by the deacons and members, without the pastor. Mr. Griffith Davies, the former pastor, had not lived much at the place, but in a neighbouring parish, and at Cardiff. He had not, even when taking part in these matters, been accustomed, as I believe, scarcely ever to act out the rights of the pastor, in "having the rule over" the church under his care. This has long been much the case in many Baptist and Independent churches in the Principality—the result of more than one cause. Partly owing to the circumstance that the pastor would have been an original member of that church, had never been resident from that neighbourhood, that his ordination brought with it no change in his own mind, or in that of the church, but only that henceforth he was competent to administer ordinances; partly because there would be found in some churches two, three, or four such pastors;

and partly that, as in the case of Caerphilly, the pastor, a stranger, let things remain as they were, and contented himself with ministerial duties. Besides, in many of the Welsh churches, there has been always assigned to the diaconal office, duties which by no means belong to it, which many deacons, nevertheless, have no objection to discharge; and, as a consequence, the deacons, when united, have become the "all and in all" of the society. That *this* was the case at Caerphilly we do not say—we do not, in truth, believe; but we do believe that, on account of the absence, for some time, of habitual and determined pastoral guidance, and on account of the bad habit of referring the entire executive to the deacons, the church was not prepared to receive such a direct, and constant, and unflinching pastoral superintendence, as Mr. Evans would and must administer. I must also say, in perfect candour, which Christmas Evans himself would have been the first to approve, that, in my opinion, he was not, at his time of life, with his previous experience as the pastor of the pastors and churches of a whole county, the best adapted to be the successful and happy pastor of a single church, of long standing, and addicted from habit to much self-government without the pastor. Nor should it be forgotten, that the confinement of his pastoral solitudes to one place aggravated these difficulties. In Anglesea, when his visit to one church produced painful anxiety, on the morrow's morn he visited another; and its affairs came to his relief—dividing the attention, and relieving him of the sadness. While in one place, he felt and retained the undivided influence of everything that annoyed him, and brooded over his sorrows, until the molehill enlarged itself into a mountain

in his eye, and small hindrances were augmented into stupendous calamities. Thus it turned out, that, as soon as the excitement of the revival was over, and the church turned its attention to its ordinary affairs, Mr. Evans, claiming, probably, the full amount of his power, met an unwillingness, at least an unpreparedness, to fall in with his way; and a somewhat cool determination was evinced that, in these matters, they would pursue their former course. With little or no direct controversy, he decided that he had better leave; that it was now too late in life for him to endeavour to bring himself to the habit of mind that seemed necessary in such a post; and that it was still more hopeless an attempt to seek to induce the requisite change in the leading members of the church.

Still he enjoyed much happiness at Caerphilly. He received much respect from its inhabitants, and from those of the neighbourhood; and he always remembered this period of his life with deep gratitude. It was here he first of all read Dr. Pye Smith, on "the Scripture Testimony to the Messiah," a gentleman of the congregation having bought it for his use. He read the whole work with great eagerness, and incorporated many of its valuable criticisms into his sermons, and assiduously retailed them in conversation. I remember listening with wonder to him in conversation with Mr. Saunders of Merthyr, in which he gave the substance of Dr. Smith's remarks on John xvii. 3; and I distinctly remember that when Mr. Evans said, "Mr. Saunders, you will observe, that on these grounds the knowledge of Jesus Christ here mentioned is the same knowledge as that of the only true God, and that the knowledge of the former is as necessary to salvation as the knowledge of the

latter; indeed, they are one and the same thing;" "Yes, yes," was the reply. "Capital! very excellent! I never heard that interpretation before." I was then a youth, and was not astonished by the interpretation—which, of course, was new to me—so much as by the admissions of the aged men, *that this was new to them!* How true it is that, in proportion to our growth in knowledge, the more deeply we feel our ignorance; and that those who have really attained the most, feel they have most to learn! Mr. Evans was much comforted at Caerphilly by some of the neighbouring ministers, whom he loved to meet, and who loved to show him respect. In the immediate vicinity is an Independent chapel, called "Y Groeswen," whose pastor once was the celebrated WILLIAM EDWARDS, the builder of the wonderful bridge at Newbridge-upon-Taff, and grandfather of the present Evan Edwards, Esq., of Caerphilly, and of Daniel Edwards, Esq., Queen-street, Cheapside, London. At this time the pastor was the Rev. Griffith Hughes, a person not much Mr. Evans's junior, and who had been for many years in that charge. He was a native of Cwmdû, in Caermarthenshire; a self-taught man; of polished wit; well-informed in theology; very liberal in his views; and of great oratorical powers. His Calvinism was of a more expansive cycle than Christmas Evans's, but this was no bar to their friendly intercourse. They were mutually fond of meeting each other, and the vivacious sprightliness of Mr. Hughes never failed to have a complacent influence on Mr. Evans. The Rev. Evan Jones, of Castletown, a Baptist minister, resident some miles off, was also calculated, in many respects, to render him a similar service; while his being himself from the North, and inti-

mately acquainted with the affairs of the Baptist churches there, gave him peculiar qualifications ; and he was ever ready to visit Mr. Evans at any expense of time and trouble.

When he had spent about two years at Caerphilly, he put into execution his purpose of leaving, and accepted an invitation to take the oversight of the Welsh Baptist Church at Cardiff, in the same county. This he made, again, a matter of covenant with God. It was on his return from the village of Tongwynlais, in the vale of the Taff, coming over the mountain, late in the evening, that he entered into this "covenant."

"On the Caerphilly Mountain," he says, returning from Tongwynlais, "the spirit of prayer fell upon me as it had once (when about to leave) in Anglesea. I wept and supplicated, and gave myself to Christ. I wept long, and besought Jesus Christ, and my heart poured forth the following requests before him on the mountain. I had the experience of great nearness to him, as though he had been by my side, and my mind was filled with great confidence that he heard me, for the sake of all the merits that are in his name."

This is the covenant on the Caerphilly Mountain ; it was like Moriah to Abraham :—

"1. Give me the favour of being led according to thy will, by the intimations of thy providence and word, and the inclination of my mind by thy Spirit, for the sake of thine infinitely precious blood. Amen. C. E.

"2. Grant me that, if I am to leave Caerphilly, the gale of religious revival vouchsafed to me there, may follow me to Cardiff, for thy great name's sake. Amen. C. E.

"3. Bless bitter things to brighten (burnish)

me, and to revive me more and more; not to depress and deaden me. Amen. C. E.

"4. Permit me not to be trampled under foot by proud men, for thy goodness sake. Amen. C. E.

"5. Grant unto me the incalculable favour of being, in thy hand, the means of calling sinners unto thee, and of edifying saints, whithersoever thou sendest me, for thy name's sake. Amen. C. E.

"6. If I am to stay at Caerphilly, give me a token as thou didst to Gideon of old, by removing the things that discourage me, and that hinder the continuance of prosperity there. Amen. C. E.

"7. May it please the Son of Glory and Head of the Church to preserve the ark of thy cause, which is thy own, in Anglesea and at Caerphilly, from falling into the hands of the Philistines; reject it not, but speedily deliver it, and cause thy face to shine upon it; and by thy spirit, and word, and providence, bring about in those neighbourhoods and churches, such changes in the officers (of the churches), and such measures as will go to remedy the sources of evil to the great cause which thou diedst to establish in our world; and by dispersing those who delight in war; and by closing the mouths of those that subvert. Amen. C. E.

"8. May it please thee to give me tokens of the way before I go to Liverpool, and thence to Anglesea, if it be thy will that I should go thither this year. Amen. C. E.

"9. Grant me protection under the shade of the fellow-feeling which thou dost cherish towards those that are tempted, and the boundless power thou possessest for that purpose. Amen. C. E.

"10. Accept my thanksgivings a hundred millions of times, for that thou hast not hitherto thrown me out of thy hand, as a dark star, or a vessel in

which thou hadst no delight ; and permit not my life to survive my usefulness. Amen. C. E.—I thank thee for not abandoning me as a prey to any foe. Blessed be thy name.

“ 11. For the sake of thine infinite merits, subject not thy servant under the trappings of pride and injustice, riches and (worldly) greatness ; or the selfish oppression of any man ; but conceal me in the secret place of thy countenance from the strife of tongues. Amen. C. E.

“ 12. Help me to wait patiently for the fulfilment of these things, that I may not lose self-possession, yield to anger, and speak unadvisedly with my lips, as Moses. Preserve my heart from sinking, that I may look for new strength from Zion. Amen. C. E.

“ 13. Assist me to look unto thee for the necessities of life ; let thy goodness and mercy follow me all the days of my life. And as it hath pleased thee to put great honour upon me, in the great success with which my ministry was blessed at Caerphilly, after the peltings of the storm upon me in Anglesea, grant that this honour may continue to follow me to the end of my days, even as thou didst to thy servant Job.

“ 14. Let this covenant continue as a covenant of salt, until I come unto thee to eternity. I beseech thy help to resign myself entirely unto thee and thy will. I beseech thee to take my heart, and write upon it a reverence of thee, with thine own hand, whose inscriptions neither time nor eternity can obliterate. Oh that the remainder of my sermons may be taken by thyself out of my lips ! and those that I am engaged in writing (out), may they bring glory to thee, and not to me. To thee I dedicate them. If anything be to thy glory, and the service

of thy kingdom, take charge of it, and make it known to men, otherwise let it perish even as the 'drop of a bucket' in the heat of Africa. O grant that a drop of that water, which thou alone canst impart, and 'which springeth up into everlasting life,' may run through all my sermons. In this my last covenant with thee upon earth, I put myself, my wife, and the churches to which I have been administering. I commit all to the protection of thy grace.

"15. Let this covenant continue when I am ill, as well as when I am in health, and in all (possible) circumstances : for thou hast conquered the world ; hast fulfilled the law ; hast brought in the justifying righteousness ; hast swallowed up death in victory ; and hast now, in thy hands, all authority in heaven and on the earth. For the sake of thy most precious blood and perfect righteousness, register this covenant in the court of the remembrances of thy pardoning mercy, put to it thy name in which I believe, and I put my unworthy name to it to-day, with my mortal hand. AMEN. CHRISTMAS EVANS. April, 1829."

This remarkable instrument he seems to have actually put on paper, after he had settled at Cardiff, and then formally dated and signed it. Having entered into this covenant with the Lord, he says, that he went to Cardiff, "without hesitation ; as a merchant, having insured his ship, sends it fearlessly to sea." His labours in Caerphilly had been the means of much good. The actual additions to the church, during the two years of his pastorate, were about one hundred and forty, while a feeling of deep religiousness was diffused throughout the district. With reference to these additions, two cases deserve a brief record in these pages :—

CALEB HARRIS EDMUNDS was the son of the Rev. James Edmunds, pastor of the Baptist church at Cefn, Maesaleg, in the county of Monmouth, but for many years resident at Caerphilly. Maternally this young man was descended from the Rev. Caleb Harris, pastor of the ancient Baptist church at Llanwenarth, near Abergavenny. His daughter Elizabeth married Mr. John Harris, of Goflon, and was herself eminent in virtue and godliness. "The faith that was in their" mother, is happily found in her children still living; while three of them are wives of ministers—namely, Mrs. Price of Middleton Cheney, Mrs. Thomas of Abergavenny, and the mother of the estimable young man to whom reference is now being made. CALEB grew up under the incessant influence of parental piety, and in constant attendance upon the means of grace; but, under Christmas Evans's ministry, he became a decided convert to the faith of Christ, and to the obedience of that faith. He became a member of the church at Tonyvelin, and was found walking in the commandments of the Lord blameless. The brethren invited him to exercise his gifts in the ministry of the word, which he, with characteristic modesty, at length consented to do; and his earliest efforts were of unusual excellence and promise. He had been well educated, and had been always addicted to books; and this, with his prematurely sound judgment, made him at once almost a complete preacher. He was very wisely introduced to the Committee of the Bristol College, and became student there in due course of time. Few men, probably, ever entered into that institution, of whom higher expectations were cherished by their most intelligent friends. But, alas! his mind had been so fully developed, even in his youth, and his

"heart established in grace," not for usefulness here, but because he was so soon to leave us. In a few months after he became a student in Bristol, he sickened, fainted, and died. "So have I seen a rose newly springing from the clefts of its hood ; and, at first, it was fair as the morning, and full with the dew of heaven, as a lamb's fleece ; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age ; it bowed the head and broke its stalk ; and, at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and out-worn faces."*

The other young person was MORGAN EVANS. He was the son of Mr. Richard Evans, still living at Caerphilly, and who has for many years been a deacon of the church, having obtained to himself a good degree, and great confidence in the faith. Morgan, his eldest son, had lived according to the sight of his eyes and the desires of his heart, until Christmas Evans came to the village. Strong-minded, and well able to understand things that differ, while strongly disposed to admire eminent oratory and brilliant talents, he became an earnest hearer of the new pastor, and speedily a thorough disciple of the Lord Christ. He became a member of the church about the same time as Caleb Edmunds, and they were attached to each other as were Jonathan and David. For years, Morgan Evans continued a private member of the church ; his desire to engage in the Christian ministry being repressed by the cares of a family and engagements in business. At length, however, in spite of all

* Jeremy Taylor.

difficulties, he preached occasionally at the invitation of churches in the district, and with great acceptance. His mind was very active, his observation acute and untiring, and his memory singularly retentive; while in personal appearance, countenance, and elocution, oratory of a high order was natural and easy to him. He became the pastor of the church at Tongwynlais, some five miles distant from the village of his residence, and a long course of usefulness seemed to open before him; but, on the very threshold of his maturer and more systematic labours, a brain-fever deprived his family, the church, and his acquaintances, of the husband, father, pastor, and friend. He died in December, 1841,—when he most intensely felt “within him the sacred flame,”—when his mind was most compactly “strung to the high endeavour,” and when he was most firmly “girded for the immortal race.”

They were both fruits of Christmas Evans's ministry, and will form portion of the crown of his rejoicing in the day of the Lord. The former, I am proud to say, I knew as intimately as the shortness of his life, after our mutual devotement to the cause of Christ, admitted; and I always feel the remembrance of him separating me from the low, the puerile, and the perishable: a sacredness steals over my mind, as I call into recollection his appearance, his words, and his remarkable shrewdness and insight into things. He ripened early for the ripe world which he was so soon to enter. With the latter I am equally proud to put upon record a long, congenial, and absolutely confidential intimacy. His bodily presence was most comely—his inward man still more fair. The tones of his sweet voice often seem to me still to “discourse (in my

ears) eloquent music," and I catch myself on the eve of entrusting to him some piece of confidence ; or of touching, purposely, some, to me, well-known chord in his heart, which never failed to vibrate at my slightest impulse. The reader is besought to forgive this luxurious egotism, and ;—

"Forgive, bless'd shades, the tributary tear
That mourns your exit from a world like this ;
Forgive the wish that would have kept you here,
And stay'd your passage to a world of bliss."

The settlement of Christmas Evans at Cardiff was by no means a happy step in the estimation of many of his friends. The circumstances of the church of which he took the oversight were far from being comfortable or encouraging. The former pastor had disgraced himself by immoral conduct, had been separated from the church, and still, with strange tenacity, clung to the town, and to attendance at the chapel. Mr. Evans became very soon subject to the impression that he was a graceless man, and not one who had fallen into sin, being afterwards penitent for it. By some who were members of the church this was considered hard and harsh ; he, however, manfully maintained it, always stating his reasons,—reasons furnished by the conduct of the party ; and it is worthy of observation and of record, that the result has fully proved the correctness of Mr. Evans's opinion ; for, since, more than one opportunity has been furnished the unhappy man to retrieve his character, and he has just as often "wallowed in the (*same*) mire." This, at the outset, somewhat impaired Christmas Evans's comfort at Cardiff ; still, he resolutely set himself to give full proof of his ministry here also. Having been frequently importuned by many of his brethren to prepare a

volume of his sermons for the press, he now began to think it was his duty to comply with that fraternal request; and he adopted the plan of preaching the sermon intended to be so prepared on the Lord's-day, and then to write it out fully in the following week. He was now sixty-five years of age, with his eye very weak, though seeing well enough without a glass at the proper distance, which was short; and he was otherwise full of bodily infirmities. He moreover abated nothing in his love of reading, and in his unfaltering curiosity to know what was passing in the literary as well as religious world. An instance and proof of this occurs to the writer. We met at a Quarterly Meeting at Llantrisant, and after the morning service, being alone together, he asked the young minister *what he was then reading?* The reply was, that he was going slowly through "BEATTIE ON TRUTH" a second time. Christmas Evans immediately, and with great vivacity, rejoined, "You must come to Cardiff before you return to Swansea, and give me the substance of Beattie; was he not the man that replied to David Hume, eh?" Being told that I had the book in my pocket, and would cheerfully give it him, but that the print was very small; he, with still greater eagerness, said, "I can manage that; I will take it, with many thanks." It was pleasure to give it him, and he pocketed it with as much glee as ever school-boy did the first prize at the end of the session. In three days afterwards I called upon him at his own house, and spent a couple of hours with him, and I could get no conversation but upon BEATTIE. He was thoroughly absorbed in the old arguments against Hume and his school of scepticism and unbelief.

Mr. Evans received much sympathy and support at Cardiff from the Rev. William Jones, pastor of the English Baptist church there, who generally made it a point of seeing him every day, and who did everything in his power to assure his mind when he was given to despondency, and generally to administer to the sustentation and solace of his spirits. There was, as I am informed, with some exceptions, a considerable abatement in the power of his preaching, after he became resident in Cardiff. Single sermons of as much brilliancy and force as ever would occur, but they were less frequent, than at Caerphilly. And, while some cheering additions were realised, there was no very sensible strengthening of the cause, or increase of its external influence and power. Meanwhile, Mr. Evans annoyed and vexed himself with sundry difficulties and causes of offence in the church, and was occasionally irritated by diaconal opposition. He decided that his mission to the town was about ceasing, that his work would soon be done, and that the Lord of the vineyard would yet allot him another sphere of labour. He made some very affecting entries in his papers on this whole question.

“Order things so, O Lord, that they may not prove a hindrance and a discouragement to me, and an obstacle to the progress of thy cause. Thy power is infinite, and thy wisdom infallible. Stand between me and all strife, that no evil effect may fall upon me. I flee under the shadow of thy wings to hide myself, as the chickens do under the wings of the hen. Let nothing corrupt and extinguish my gifts, my zeal, my prosperity; let nothing injure the church.”

“I have been earnestly requested by many of

my brethren in the ministry, to prepare some of my sermons for the press. In Anglesea I had no leisure for such work, although I once commenced it, and wrote out five for the purpose. I let the work rest for two years, at Caerphilly; but here my mind has been moved towards it anew; and now I come to thee, O Lord, who art the head of the church, and the chief prophet and teacher of the church, to consult thee, whether I shall proceed with the work or not? Is it a part of my duty, or a foolish device of my own? I beseech, for thy name's sake, thy gracious guidance herein. Permit me not to labour, with my weak eyesight, at a work that thou wilt not deign to bless, but that shall be buried in oblivion:—unless it may please thee (for thou hast the keys of the house of David), in thy providence, to prepare my way to publish the work without danger to myself of debt and disgrace; and unless it may please thee, the great Shepherd of the sheep, to guide me to give forth the true gospel, not only without error, but with the savour and unction that pervade the works of Bunyan, and the Hymns of William Williams: and also, may they prove for the edification of thy church, and the conversion of sinners. If thou wilt condescend to take the work under thy care, help me to accomplish the design.”

“In reading the 91st Psalm, I perceive that he who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty; and that it is so safe a place, and so impenetrable a protection, that the arrow that flieth by day, and the pestilence that walketh in darkness, with the sting of the serpent, the asp, and the viper, cannot hurt or injure him who hath made it his refuge. It is by faith, I hope, that I have gathered to-

gether all my jewels, and placed them under the shadow of safety that is in God. I have given my name anew to Christ, my body, my talents, my facility in preaching,—my name and character as a man, a Christian, and a preacher of the gospel; my time, the remainder of my preaching services, my success, my wife, and all my friends and helpers in the cause of the Lord, for whom I earnestly pray that they may be blessed in Anglesea, Caernarvonshire, Caerphilly, Cardiff, and all the churches in Wales, many of which have helped me in my day.”

Being invited by his faithful friend, the Rev. Daniel Jones, to visit Liverpool, at this juncture, he availed himself of the opportunity to consult as many of his ministerial brethren as he could meet together, as to his future course. His appearance again amongst the Welsh Baptists in Liverpool was as though he had been raised from the dead. His very appearance in their pulpits, made hundreds of them weep with joy.* A

* The intense affection of the Welsh people for their olden ministers is, to a stranger, almost incredible. I once witnessed a striking instance of it, similar to that mentioned in the text. The Rev. John Evans, of Llwynffortun, a Clerical Methodist, had been some time afflicted, but was partially restored, and left his home again on a preaching tour. He preached at noon on a week-day, at the old Welsh Methodist Chapel, at Green-hill, Swansea. The place was much crowded; and the moment he came in, and slowly ascended the pulpit stairs, the whole congregation seemed possessed of pathos itself, and fairly yielded to silent weeping. Anything so utterly unforced and even uninvited, and on so extensive a scale, I never saw before or since. The excellent man to whom this unbought homage was paid, is still, I believe, alive; but laid aside by infirmity from all public labour. His public life has been eminent, even among eminent compeers, at once for its fidelity to the connexion which has had the advantage of his labours, and for its graceful liberality towards all Christian churches and pastors.

The following incident I had from the party Mr. Evans's conduct was designed to serve. Mr. J. P. Davies, while pastor at

special meeting of the ministers was held to consult with Mr. Evans as to his destination, and to offer him such advice as he might ask for. He

Ferryside, Caermarthenshire, went to preach to neighbouring villages, as frequently as he might. In one village there were some zealous members of the Methodist body, who resented Mr. Davies's intrusion into that district. Mr. D. was one of the meekest and most candid of men; and in the whole course of his ministry, perhaps, never uttered a bitter word, certainly never in reference to another denomination of Christians. Still, these good people would have nothing to do with him, and in many indirect ways sought to prevent his regular visits. One of them was the schoolmaster of the village, and lodged in the house where the good itinerant was permitted to preach. This Solomon of his circle was a somewhat bookish man, and loved to talk with Mr. Davies, "the Baptist preacher who had been in London, and could read Latin and Greek, &c.;" but the moment it was time to begin the service, he invariably got up, and went up stairs out of the way, that he might *not be seen* hearing the Dipper preach. Things went on thus for some time, when Mr. Evans visited that part of the country, and preached at the Methodist chapel not far from the village. Some officious friend had told him of Mr. Davies's visits, and of their conduct in the case, expecting approval, if not praise. Little notice was then taken of the matter. The excellent man commenced the service by reading the eighth chapter of the Acts of the Apostles, very deliberately. After prayer, he read his text out of the same chapter, and prefaced his sermon in words to this effect, "It is impossible, brethren, to read this chapter without having our attention directed to Baptism—a subject, as you know, of much debate among Christians. We, as a body, baptize infants, for reasons which satisfy us, and which we have made known to the world. Other Christians confine this rite to adults, and administer it by immersion only. Although I do not agree with them, I know many of them to be very excellent men, and am always glad to meet a Baptist brother. I am told that one of these brethren visits this neighbourhood occasionally to preach; and I hope, whenever you may without neglecting your own places here, you will go to hear him as often as you can. I know the man well; he is the son of a clergyman of the Church of England, and is himself a scholar, a gentleman, and a very good preacher. I should much like to be able to hear him often." This put an end to all the opposition; and the schoolmaster henceforth would not run away from the sermon, but stay like a man and hear it.

had received several invitations; one to an Anglesea church, two to Montgomeryshire, and one to Caermarthenshire. He passed through two of these places on his way to Liverpool, was well received, had very interesting services, but felt a thorough disinclination to stay at either. All this was ingenuously stated by him at this conference with his brethren. The prevailing sentiment seemed to be that he should go to neither of these places, but to Caernarvon, where a chapel had been built in faith, several trustees becoming personally answerable, by promissory notes, for the debt. These trustees were now deceased, excepting the brethren, Evan Evans, of Garn, in extreme old age, and Daniel Jones, of Liverpool. During this discussion, a person present, whose advice was not asked, and would not be very much prized, said, "Mr. Evans, my opinion is that you had better not go to —, but to Caernarvon; your talents would scarcely suit —, but they are admirably fitted for Caernarvon." This impudent speech astounded all the ministers present, except the unfortunate utterer of it, and they knew not what to say. After a pause—the brethren all struck utterly dumb—Christmas Evans opened his one large eye upon the adviser, and with the sharp tone of voice which indicates hurry and some indignation, he asked, "*Where hast thou come from?—when didst thou come out of the shell?*" This extinguished the interruption and interruptor; and the conference proceeded, with infinite relief to the kind-hearted brethren, who were anxious to get "the apostle" to close his life among them, and with his own hearty consent. He decided eventually to go to Caernarvon. He was not the less inclined to do

this on account of the very cordial kindness with which he was treated by some of the English friends at Liverpool. Sundry members of the Baptist churches there gave him to understand that, if he returned to North Wales, scrupulous care should be taken of his comforts. Among these, the MESSRS. RUSHTON, Senior and Junior, members of the church under the care of the Rev. James Lister, were prominent; and they gave him a *gig*, for the purpose of travelling at his ease, and in his own way. In this gig he returned, with Mrs. Evans, to Cardiff, drawn by the horse which he had ridden so long, and which was now above twenty years old, which he called "JACK," who knew from a distance the very tones of his voice, and with whom Christmas Evans held many a long conversation; that is to say, the horse opened his ears the moment his master began to speak, made a kind of neighing reply, when the rider said, as he often did, "Jack, *bach*, we have only to cross one low mountain again, and there will be capital oats, excellent water, and a warm stable," &c.

The last Lord's-day being spent at Cardiff, which day, in a letter to the writer at the time, he called "the ides of March," and his farewell sermon, "the death of old Cæsar in the capitol," he left for Caernarvon, and entered upon his labours with great courage on the first Lord's-day. This was about Midsummer, 1832. All this seems to us to be very painful; but we should remember that in his case it was much less so, than if he had always been a settled pastor. He looked upon his removal to Caerphilly very much in the light of a mission, which was to find its close in its success; so also his migration thence to Cardiff; and again,

having consulted his God and his brethren, he went to Caernarvon with a specific message; and the prospect of removing again would give him no such pain, as frequent and hurried removals give men committed to a settled pastorate. This will at once remove the feeling of painful sympathy, which his story must otherwise produce, and diminish our astonishment at the fact itself.

The Baptist interest at Caernarvon was at this time in about as hopeless a condition as the mind of a strongly imaginative man may well conceive. The meeting-house was deeply in debt; the church consisted principally of the poorest persons in the neighbourhood; and what was still more discouraging, this very inefficient church was far from being at peace within itself. The Sandemanian spirit was there; two or three strangers had intruded themselves on the unsuspecting fraternity, and had both worried and disgraced it. To such a charge did he now succeed. His usefulness, henceforward, consisted principally in keeping matters from deteriorating at Caernarvon; and in his visits to other churches in the county, and in Anglesea. He had but to cross the Menai Straits to be again in his own Anglesea: a place so dear to his heart, on account of the churches he had planted there, and the spiritual contests and triumphs he had sustained and enjoyed. He went to the first association that took place in the island after his return to the North; and the announcement of his visit created universal delight and excitement. He had been absent for about seven years; and the people, on account of his advanced age leaving them, expected to see him down-stricken with infirmity in bodily condition and in preaching talents. His appearance on the platform,

or preaching-place, in an open field, at once undeceived them. "He does not seem at all older;" "He looks more like a man of forty-five than of sixty-five;" the people were heard to say. Nor did his preaching disappoint them the less, or the less agreeably. There he was again, his former self; their own old Christmas Evans, with a fancy as excursive and powerful, a delivery as energetic and fiery; his ministry as mighty as ever. Such emotions as his, at such a time, must be felt to be understood. He had earnestly besought his Lord that he might not be humbled in the presence of his former charge, and that the field of former achievement might not be the scene of weakness and confusion. The desire of his heart was granted him; and he who holds in his hand the seven stars, sustained, preserved, and graciously caused to shine forth through, this his servant, the light of saving knowledge again, as in former times, thus honouring that servant and blessing His heritage. The feelings of the older members of all the churches in Anglesea were those of intense delectation and joy. Greetings and gratulations were exchanged throughout the large assembly, and Christians loved each other the more sensibly in the very act of loving anew their old pastor and father in Christ. Such gratifications does the Redeemer give to his servants, leading them "from strength to strength;" alternating their deep humiliations with periods of holy delight, alike compensating his faithful ones for former sorrows, and preparing them for future difficulties, by giving them, at favoured periods, powerful manifestations of his loving-kindness. Henceforth they "remember Him from the hill Mizar and from beyond the Jordan."

Mr. Evans made himself very useful while at

Caernarvon, in frequently visiting the monthly meetings of the ministers in the county. The brethren joyfully welcomed him to every place; at once consulted him as to when he would preach, and how all the arrangements would best suit his convenience. In all these respects the closing years of his life were singularly happy, free from the troubles and sorenesses which had annoyed him during a great portion of his days. All denominations of Christians treated him with the utmost respect in the town; many respectable members of the Established Church vied with the Dissenters in readiness to serve him; while the Rev. William Williams, the Independent minister, became his daily visitor and companion. There was something wrong on the day Mr. Williams did not come at the usual hour: "Mary, *fach*," he would say, addressing Mrs. Evans, "where is Williams to-day?" Mr. Williams is a Welsh bard of great celebrity; and this, as well as his kindliness of disposition, together with his attainments in literature and theology, eminently qualified him to entertain and comfort our venerable friend. No man was ever fonder of the company of his juniors than Mr. Evans; but it was of those who sought knowledge and would take counsel. Mr. Sheppard says that an intelligent young man, foolishly addicted to foppery in dress, once introduced to John Foster, was evidently uneasy in his presence, and glad to leave, without having drawn down upon his habiliments some withering sarcasm. Young preachers, who believed "they had attained," seldom went near Christmas Evans a second time; but young men who carried about with them generally a notion that there was something more yet to learn, loved to see, hear, and correspond with him. In

all these respects Mr. Williams was a right man; and, much as Mr. Evans loved to see him, day by day, he felt himself the obliged and benefited party. Mr. Evans records, with gratitude, the liberality of his neighbour in uniting with Mr. Jones, of Liverpool, to cover the expenses of a likeness of him in oil, now in the possession of Mrs. Evans; and, in conversation, he frequently referred to the obligations under which Mr. Williams's daily visits had placed him: thus supplying to him, at Caernarvon, the loss of the daily visits Mr. William Jones so sedulously paid him during his whole residence at Cardiff. Of Mr. Jones, he writes emphatically: "May he be blessed." He contributed some things to the press, at Caernarvon. Having taken the teetotal pledge, he wrote an Essay on Total Abstinence. It is a composition of great vivacity; but though in the body of the little work he pleads the cause of Total Abstinence with his usual earnestness, in a somewhat lengthened preface, he as earnestly insists upon divesting the movement of the religious character with which it was then, and in his neighbourhood, the fashion to invest it; and hereby the innocent author gave deep offence to many of the *intemperate* advocates of temperance. Though he manfully kept his own pledge, he became soon sickened by the spirit of the teetotal apostles of the day; felt especially disgusted at the exhibitions of *former* drunkards, and at the abuse they were encouraged to pour upon men who had never been addicted to the vice; and, in his very last journey, he told a friend of mine that, through the rampant folly of some of the principal leaders in the cause, "the devil had taken fourteen ounces out of the pound."

Another work of his, written at Caernarvon, was "Lectures on the Apocalypse." At the time of preparing these Lectures, he wrote to the author a characteristic letter, complaining of illness, saying, "*Fod yr Awen yn y gwellt*," i. e., that the Muse (genius) was in the straw; and, adding that, "in this feeble state his task was to attempt to understand the Revelation of St. John!" Strange work for an enfeebled mind, it must be confessed; but furnishing a striking proof of his mental and moral courage. He determinedly pursued his course, prepared, delivered, and printed the Lectures; and they remain a monument to the sacred and indomitable industry which characterised him to the close of his life. That they furnish any very valuable contribution to the science of biblical interpretation it were folly to aver; while, it is quite true, they exhibit a comprehensive summary, with many striking comments in passing, of the generally received scheme of that wonderful portion of the New Testament. He ingenuously admits his obligations to other writers, especially to Fuller, W. Jones, Dr. Davidson, &c. To the Welsh reader this is, probably, the most useful work that Mr. Evans ever committed to the press.

At the end of his first year at Caernarvon, Christmas Evans writes:—

"I have much cause to thank God for his grace to me in this place. Many things are better than they were twelve months ago. All was then a desolate wilderness—yea, the dwelling-place of dragons, where they took their rest, day and night, Sunday and holyday. I know not what the Lord may be pleased to do here again for the praise of the glory of his grace. The sin of drunkenness

and the spirit of strife have been the greatest hindrances that I have met with in the town. Oh, it is most difficult to raise again a fallen cause ! for Satan has a double advantage in this case—gathering disgrace from the immorality of professors, and thence manufacturing continuous objections to the discredit of religion.”

Again, with the low state of the church, came the interminable annoyance of the debt on the meeting-house. Though, by almost a miraculous effort, Mr. John Edwards, sent forth by the church, collected £400; finding a “specimen of Welsh eloquence,” which he carried with him, a ready introduction to all descriptions of persons; still there was the remainder, a burden which the church could not bear, and for which Mr. Jones of Liverpool was now solely and personally responsible. With characteristic ardour, Mr. Evans determined on another visit to South Wales in this behalf. He wrote a letter to the “Welsh Baptist Magazine,” stating the difficulties of his position, and casting himself once more on their old and unflagging kindness.

“We have received notice (he says) to pay up £300. . . . My lease of life, ‘three score years and ten,’ has expired; I am very unwell; and have determined to offer myself to this work, though I fear I may die during the journey, and may not succeed in my message for Christ. Oh, brethren, pray for me for protection by the way; for strength and health to give you all a farewell visit; for the light of the Divine countenance upon me in preaching, as well as open hearts to contribute to my case in this dire emergency! Hundreds of prayers bubble from the fountain of my mind, and fear mingles with hope, in approaching you.

Oh, frown not upon me! I fear your frown! Smile upon me, by aiding me cheerfully this one last time. If you frown upon me, ministers and leaders, I fear that I cannot but sink into the grave. This is my last offering to the cause of the Redeemer."

Accordingly, on the 10th day of April, Mr. Evans, with his wife and young friend, a preacher, Mr. Hughes, left Caernarvon; and he safely reached South Wales. He preached at the association at Argoed, in Monmouthshire, in May, to the unspeakable gratification of a large concourse. This was his last Association sermon: the text, "*By grace ye are saved.*" A few days afterwards he was taken ill at Tredegar, and was laid up for a week at the house of Mr. Thomas Griffiths, before mentioned as a kind host to the Welsh ministers.* Here, during the intervals of freedom from pain, his vivacity and love of religious conversation retained their full force. Mr. Griffiths, Mr. William James, his son-in-law, and Mr. John Roberts, now of Llangejni, assiduously endeavoured to administer to his comfort. Many a

* I am certain I shall touch many a heart swelling with grateful remembrance, when I name here the late Mrs. Griffiths, and her daughter, the late Mrs. W. James, as instances and exemplifications of a graceful and Christian hospitality. They were most lovely in their lives, and in their death they were not long divided. When they descended into their graves, no man, excepting the members of their immediate household, suffered so severe a loss as I did. As a youthful member of the same church, a preacher, a student, and a pastor, I was to them an object of solicitous kindness, that never intermitted, and such kindness as holy and wise women alone can render an inexperienced and dependent youth. To have had such friends—so nobly wise, so disinterestedly kind—is one of the happy reminiscences of the past; and supplies a reason for effort and a stimulus to prayer, that one may not prove himself utterly unworthy of such godlike offices.

strange thing did he say during this week. He had one day come down stairs, and Mr. James was helping him up again; when they had got only a few steps upwards, he said, suddenly, "Mr. James, I daresay if I believed the French were behind me with their bayonets, I should find myself able to get up stairs without your aid." With the word, he took his arm from Mr. James's shoulder, and briskly ran up the whole flight of steps, laughing heartily at the feat!

"This *is* the Gospel," said he, in a conversation in the same house; "this *is* the Gospel: he that believeth shall be saved. Now in order to the truth of this declaration, every believer must be saved. If, in the last day, the great enemy find one single soul not saved who ever believed the Gospel, he would take that individual up, present him to the Judge, and to the immense assembly, and say, 'The Gospel is not true;' *he would then take the lost believer all through the regions of Pandemonium, and exhibit him in triumph to devils and the damned!*" "But that shall never be, Mr. Evans." "No," planting the fore-finger of his right hand on his knee, as was his wont, and, in a shrill tone of triumphant gratulation; "no,—*never*, NEVER, NEVER!"

Mr. Evans left Tredegar, and proceeded through Caerphilly, Cardiff, Cowbridge, Bridgend, and Neath, arriving in Swansea on Saturday, July 14. He and Mrs. Evans became the very welcome guests of the Rev. D. Davies, pastor of the Welsh church in the town. He preached on the Lord's-day, at the Welsh chapel, twice, with great power, though he was evidently suffering much from indisposition. On Monday afternoon he went out and took tea with Mr. David Walters, a gentleman

whom he had long known, and who was always proud to see and entertain him. On the same evening he preached in English at Mount Pleasant Chapel, in the pulpit then occupied by the writer. His text was Luke xxiv. 47. He was very feeble, and, with the difficulty he always felt in preaching English, he seemed much tried in this last attempt. Still a few gleams of his usual brilliance shot athwart the congregation, and vastly interested it. " 'Beginning at Jerusalem.' Why at Jerusalem? The apostles were to begin there because its inhabitants had been witness to the life and death of Christ. There he had preached, wrought miracles, been crucified, and rose again. Here, on the very spot of his deepest degradation, he was also to be exalted. He had been crucified as a malefactor, he was now to be exalted in the same place as a king. Here were accorded to him the first-fruits of his resurrection. On the day of Pentecost all Jerusalem was against him. The fleet of the enemy was strong and well manned; he had but some twelve steamboats. 'What! wilt thou, O Jesus, attack the enemy with those few boats of thine?' 'YES, I WILL.' The action commences: the boats take their place alongside of the men-of-war; actually throw their grappling-irons on board—desperately attaching themselves to the mighty four-deckers. Fearful cannonading ensues; all is smoke, darkness, and confusion. Hark! you only hear some agonising groans; the firing has ceased. Behold, the clouds disperse, and the light of heaven breaks in fully on the amazing scene; and—infinite amazement! miracle of wonders!—the small boats have taken three thousand prisoners in this one engagement!"

" 'At Jerusalem, Lord?' 'Yes.' 'Why, Lord,

there are the men who crucified thee: we are not to preach it to *them*?' 'Yes, preach it to all.' 'To the man that plaited the crown of thorns, and placed it on thy head?' 'Yes; tell him that from my degradation he may attain a crown of glory.' 'Suppose we meet the very man that nailed thy sacred hands and feet to the cross—the very man that pierced thy side—that spat in thy face?' 'Preach the Gospel to them all; tell them all that I am the Saviour; that all are welcome to participate in the blessings of my salvation; that I am the same Lord over all, and rich unto all that call upon me.'"

In the act of coming down the pulpit stairs, he said, loud enough to be heard by many present, and in English, "*This is my last sermon.*" And so it proved. He was taken very ill in the course of the night, was worse throughout the following day. On Wednesday he seemed better, but all favourable symptoms had given way to the pressure of disease on Thursday, and he at last consented to send for medical assistance. When the surgeon came, Mr. Evans asked him earnestly when he thought he might be able to commence his work again. About two o'clock, the next morning, Mr. Davies and Mr. Hughes were called to him. He thanked the former for the kind attention paid by him and Mrs. Davies; and then said, "I am leaving you; I have been labouring in the sanctuary for fifty-three years, and my confidence and consolation, at this crisis, is, that I have not laboured without blood in the vessel. Preach Christ to the people, brethren. Look at me in myself, I am nothing but ruin; but look at me in Christ, I am heaven and salvation." He added, in

a joyous strain, four lines of a Welsh hymn ;* then, waving his hand, he said, in English, "Good bye!—drive on!" and sunk into a calm sleep, awaking no more. This was on Thursday morning, July 19th, 1838. Thus died, full of years, labours, and honours, and on the high places of the field, Christmas Evans,—a prince in Israel, a captain of the hosts of the living God. He had fought a good fight, had finished his course, and had kept the faith ; henceforth, he rests from his labours, and his works do follow him.

Christmas Evans was buried on the following Monday, the 23rd of July, in the burying-ground attached to the Welsh Baptist chapel in Swansea. An immense assemblage of people from the town and from great distances came together, to take part in the solemn service.

Mr. Saunders, Independent minister, of Aberystwyth, read a portion of the Holy Word, and engaged in prayer. The writer preached in English, and Mr. Davies in Welsh. The Rev. David Roberts, a Welsh Calvinistic minister, closed in prayer. At the grave, the venerable JOSHUA WATKINS, of Caermarthen, delivered a touching address ; and we separated, sorrowing for that we should see (upon earth) Christmas Evans's face no more.

* "Dyma'r wisg ddisglaerwen oleu,
Guddia 'm noethni hyd y llawr ;
Fel had ofnwyf byth ymddangos,
Mwy offaen dy orsedd fawr."

CHAPTER VII.

IN the preceding pages, the principal features of Mr. Evans's character, in mind, in heart, and in his ministry, will have gradually come out, and developed themselves to the observant reader. An attempt to specify the sources of his eloquence, and the distinctive characteristics of his oratory, will complete the author's task.

Christmas Evans was separated from the common herd in boyhood, by the deeply reflective action of his mind. He was a thinker, of himself, God, and eternity ; and these thoughts surrounded him with a world of his own, and strongly developed his individuality. The divine compassion tenderly regarded him, watched over him, preserving him from the perils of his lowly condition, and gradually preparing him for the great work he was to do upon earth. Accordingly, when he became a preacher of the Gospel, he was not satisfied to take his place among the common-place and mediocre, but with restless activity and stern purpose, he urged himself onward, ever seeking to learn more, never satisfied with what had been

attained ; and, as a minister, to the very close of his life, longing for more aptness in teaching, and for more power in the pulpit. He would have deeply admired Pascal's striking description of man as a *thinker* :—"Man is but a reed, and the weakest in nature ; but then he is a reed that thinks. Our true dignity consists in thought ; from thence we derive our elevation, and not from space, or duration. Let us endeavour, then, to think well ; this is the principle of morals." Our friend had so thoroughly habituated himself to inquiry, that he was happily delivered, throughout the greater portion of his life, from that listlessness and sluggishness of mind into which some people fall, at once the result and the punishment of their own indolence. He was ever attaining, and his every attainment was made the subject of much after-reflection. To this conduct of his mind must be attributed the mass of varied knowledge he had made his own, despite the entire want of early education, and the arduous labours of his whole life.

With this great excellence, there were in the construction of his mind some signal defects. He had not that comprehension of analytical power which embraces the smallest as well as the most prominent parts of a subject, and brings forth the whole in its entirety and integrity. Hence he would occasionally be so wrapt up in a one-sided view of his theme, and would pour forth so completely his energies into its investigation, under that aspect, that, when so much had been effected, he fancied the work was done. This was caused partly by the interference of his imagination at too early a period in his inquiries, and partly by the untrained condition of his strictly reasoning powers.

He had not that native logic which so eminently distinguishes some minds, and carries them more safely through an investigation than all the rules of the schools. In close ratiocination, he never became mighty, and defects of this kind would occur, not unfrequently, in his sermons and writings.* Thus, in the ordinary affairs of life, a designing man could easily possess him with one part of a relation, even when, to many other men, what was said would, as a matter of course, prompt them to ask such questions as would inevitably bring out the whole truth. The consequence was, that almost all his weaknesses arose from a defective judgment; this was often at fault; and hence, also, came many of his deepest sorrows.

But notwithstanding this well known imperfection, still he was a mighty man in mere intellectual power. He had a native sympathy with the great and awful; and dwelt aloft among the sublime realities of existence, as one "to the manner born."

That which, however, characterised all, overshadowing all, was his imagination.† It was the

* The writer here recollects a somewhat amusing instance in proof. Mr. Evans and Mr. H. Williams, of Amlwch, had exchanged a letter or two, in a Welsh magazine, on the *voxata questio* of Calvinism: when Christmas Evans, in a postscript to his last letter, closed the friendly controversy by saying, "The reader will find all my views in the Epistles of Paul, and in Dr. Owen's Death of Death," not seeming to be aware of the monstrous assumptions included in such a statement; *i. e.*, first, that there was no need to prove the identity of his views with those of Paul, by putting into other words his understanding of the latter; and, secondly, that the accordance of Dr. Owen with Paul was a settled thing.

† We use "imagination" in the text in its most comprehensive sense, as including *fancy*, *i. e.*, in Shakspere's sense:

"And as *imagination* bodies forth

The forms of things unknown, the poet's pen

Turns them to shape."

one power of his soul, holding all others in daily servitude, using them all, controlling them all, absorbing them all. One could not wish it less gorgeous, less excursive, less prolific, less bold in its course, or less adventurous in its flight. The wish was that it might be less the master, and more the servant; less addicted to throw out illustration, and metaphor, and allusion, till, by its very affluence, it had sometimes entirely overlaid the subject in hand, instead of waiting submissively until that subject had been laid bare before the people, its several parts adjusted, and its bearings and issues traced and described, merely throwing into the discussion an apt simile, a striking metaphor, to enliven and burnish the whole; and the more accustomed, at the right point of time, and in the proper place, *then*, with entire concentration of its mystic energies, to take it up, penetrating it with light, fire, beauty, and glory; cooling it in the zephyr, dipping it in the sunbeam, crowning it with garlands of undazzling white and azure blue, bedecking it with festoons of rainbow and clouds, and garnishing it with the stars of God; anon plunging it into "Erebus and old Night," presenting it to astounded congregations in its awful relations to Gloom, Shade, Demon, Judgment, Hell! That he did not do this latter, we are so far from saying, that we aver, on the contrary, he did it too often, and too soon; and would, sometimes, instead of mastering this faculty, be mastered by it. That which so many excellent preachers have not at all, or have so sparingly that it is painful to witness a trial of its power, he had in very excess itself. So far from hunting down a metaphor was he, that it cost him all his care and courage to save himself from being hunted

down by metaphors : and it was easily perceived, when he got into the heart and heat of his discourse, that he would, in a few minutes, reject, or give a very summary reception to, as many of them as would make an ordinary man's fortune for life.

To save himself from this extravagance of fancy, he prepared his sermons with great care and assiduity. Here he was pretty safe ; in the coolness of his study he repressed the ardour of his mind till the right time ; and it is well worthy of notice, and only a matter of justice to Christmas Evans's memory, to make the remark, that, in his MS. and printed sermons, excepting an occasional confounding of figures, there is little of this wild exuberance. It was when he stood up on the platform in the open air, or in the pulpit, and when his heart was thoroughly warmed, and his whole spirit transported, that some brilliant metaphor or some pregnant illustration attracted his attention, beguiled him till he had in two or three sentences exhausted it ; then came another and another, still more bright and still more beautiful ; and, haply among their gorgeous combinations and ever-varying flashes and coruscations, he lost himself, descending, at length, a worn man to the matter-of-fact before him and the people. Even then he had possessed them as well as himself, and, for weeks and months to come, his text lived in their minds surrounded by the brilliant halo of his magical representations.

To the service of this wondrous power of his he brought a heart swelling with love to God and man. Before the Highest he was ever prostrate, ever devout. He was a man that feared the Lord God of heaven and earth. He walked before him with great humility all the day long. He had a

deep and an abiding sense of the awful character of our relations to God and eternity; and toward that God, and in reference to that eternity, he ever deported himself with reverence and fear. This gave a profoundness to his whole bearing as a preacher of the word, which was most exemplary and most impressive. His love to his fellow-men was manifested in the devotement of his long life to the service of his country, and to the edification of the church of God in it.

In order to efficient preaching, Christmas Evans believed that a main qualification consisted in feeling himself the message he bore to others. He often gave it, as not more the dictate of his understanding than the fruit of his own experience, that the preacher must be himself filled with the subject, so as to speak from the heart, in order to produce a deep, general, and permanent impression on the hearers. His views on this point are well expressed by the greatest modern master of a varied eloquence:—"The truly great orator is he who carries away his hearer, who fixes his whole attention on the subject, with the subject fills his whole soul, than the subject will suffer him to think of no other thing, of the subject's existence alone will let him be conscious, while the vehement inspiration lasts on his own mind which he communicates to his hearer, and will only suffer him to reflect on the execution after the burst is over, the whirlwind has passed away, and the excited feelings have, in the succeeding lull, sunk into repose." Nor did Christmas Evans ever attempt too much. He deeply disapproved what has been called the "exhaustive method" of preaching. He did not believe that a preacher ought on every occasion to

* Lord Brougham.

say everything that comes in his way, even in reference to the subject itself, but rather that he should select, and carefully arrange; such thoughts as are most germane to it, most illustrative of it, and least remotely and indirectly related to, and arising out of it. Mindful of that law of our intellectual nature, under whose operation we can think well of only one thing at a time, nor forgetting that distinctive quality of holy Scripture which brings forth its fundamental facts and principles in psalm, prophecy, evangel, and epistle, though surrounded with all the drapery of song, metaphor, and parable, in clear outline and in bold relief—distinctively and definitively teaching us “the deep things of God;”—mindful, we say, of all this, Mr. Evans thought that, when he stood up to preach, he had “one thing to do;” and that, leaving other things untended to at the time, it was his sole business, his duty, and his delight, to “do that one thing well.” Then, when he had delivered that one message, his work for the time was done.

Christmas Evans, moreover, was not in the habit of supposing that his hearers were all of them less informed than himself, that something below his very best would suffice in some places, and that he might thus “do the work of God negligently.” I never heard of his saying that it was his intention to come down to the understanding of his hearers.* He gave them credit for common sense,

* We were much and very innocently amused, some years ago, by a Metropolitan, who came down to enlighten the poor Welsh on certain subjects. He never got into a pulpit but he distinctly said, “he would be as plain as possible, in accommodation to the audience.” Once the good man said, “This is one of the technicalities of Christianity, but (he hastily added) remembering where I am, I will give you this in other words;” for which we certainly should have been obliged to him, had he done so,—but, essaying to do it, he utterly failed. All this the said gentleman

some habits of observation, a little thought, and believed them not to be entirely ignorant of God's word. He always believed, in the mere fact of their possessing the human nature, that they were accessible to the influence of interesting relation, able statement, and striking illustrations. He knew that, from the commonest occurrences, and most ordinary avocations of life, "the eloquent orator" can, and should, bring forth, in perfect familiarity of manner, but with a deep insight into "the things of man," and guided by the philosophy that comes home to "men's business and bosoms," those lessons of wisdom and godliness which it behoves all men to learn, and which God giveth unto all that seek them "and upbraideth not." Knowing this, therefore, he knew that, in proportion as a preacher preaches well, as to matter, style, and manner, he will be well received even among the poorest of the people. He could not but remember that GEORGE WHITEFIELD preached to the Kingswood colliers in the same strain as he did in the drawing-room of Lady Huntingdon at Bath. Knowing all this, and with that rare and sympathetic spirit of his, he would preach in the wildest glen of Caernarvonshire just as he would at the Association, when all "the tribes of Israel" were assembled together.*

did in *English* congregations, in the towns of South Wales! He told *us*, the ministers, that he had no idea of giving his best London sermons to our congregations: which we heard with profound reverence; wondering the while in our heart of hearts that these second or third-best things, which we were permitted to listen to, being such sublime specimens of composition and delivery, even in their accommodating undress, what his *best efforts* might not be!—The best efforts, the *very best efforts* of such a genius! We stood duly humbled, and still retain the impression.

* "It may be remarked generally, that a speaker who thinks

In his delivery, we wish to add, Christmas Evans was very natural. His study of the rules of rhetoric and elocution had gone principally to repress awkwardness and induce calmness and self-possession. He had no patent gesture, no stereotyped expression of countenance. These he left to take their character from the inspiration of the moment; their "form and pressure" was determined by the excitement that called them forth. The consequence was, that he was often afraid of his hearers, and sometimes utterly failed in his preaching. On one occasion, in Merionethshire, he abruptly left the pulpit and went to the nearest house; when followed by the minister of the place, and asked what had disturbed him, he cried out wildly, "Why did all the people look at me? for I could see nothing but eyes, brother, nothing but eyes, peering at me as if I were something more than man. I cannot preach to-day; *the people look to me, and not to Christ.*" It was with great difficulty he was persuaded to return, and having done so, he preached most unhappily. In like manner, when he had been disturbed in his mind, or had been long detained by the first

to lower his composition in order to accommodate himself to his audience, when addressing the multitude, will find that he commits a great mistake. All the highest powers of eloquence consist in producing passages which may at once affect the most promiscuous assembly; but even the graces of composition are not thrown away upon such auditors. Clear, strong, terse, yet natural, and not strained expressions; happy antitheses; apt comparisons; forms of speech that are natural, without being obvious; harmonious periods, yet various, spirited, and never monotonous, or too regularly balanced: these are what will be always sure to captivate every audience; and yet, in these mainly consists finished, and elaborate, and felicitous diction."—LORD BROUGHAM: *Dissertation on the Eloquence of the Ancients.*

preacher, he sometimes failed, and to none was the failure so apparent as to himself. It made him ill, and it was only an intimate friend or a dexterous brother that durst approach him very soon after. Such a failure he generally referred to his own inaptitude in the science of religious teaching; and with occasional bitter reference to the second causes, he principally visited it upon his own spirit, and with much entreaty and supplication he sought forgiveness for the past, and strength and guidance for the future.

The reader will now have the goodness to bear these particulars in mind, remembering that preaching is eminently popular in Wales; and let him suppose Christmas Evans to be at an association of ministers and churches. It is Wednesday morning, in the second or third week in June, a beautifully fine day, and the assembly meets in a small dell among the mountains of Caernarvonshire. This is a place so exquisitely romantic, so green is its grass, so transparent the waters of its purling brooks, and so completely is it hemmed in by the jagged crags and "cloud-capped" cliffs of the surrounding mountains, that an English traveller passing through, called it, "Beauty sleeping in the lap of terror." Well, it is ten o'clock; there are three thousand people present; the neighbouring clergy and ministers of other denominations are there; the service commences with a hymn; the sounds of slow melody arise from a thousand tongues, and seem to linger and loiter about the neighbouring acclivities, ere they entirely leave the earth, and are received on high. A meek-looking man reads, in clear tones, but in too great a hurry, a chapter of the Holy Book, and offers up prayer to the

Giver of all good, the God of salvation, through Jesus Christ our Lord. A hymn being sung, a strong-looking man reads a text, and preaches for half-an-hour. It is very good, though very homely; the people evidently understand every word he utters, and they listen in an earnest attitude. He closes. Christmas Evans now comes forward. He stands six feet high, with large, expressive features, though now his face is calm and quiet. There is in that rest of his whole countenance, indication enough of the fire that burns within. He gives out a hymn:—

"O estyn effo i barhau
Dy drugareddau tirion
Ni a'th adwaenom di a'th ddawn
I'r rhai sydd uniawn galon."

He is observed by those immediately about him to take a small phial out of his pocket, and, wetting the tips of his fingers, he draws them heavily over his blind eye. It is laudanum, to deaden the pain which on some such occasions suddenly possesses it. He reads his text with little emphasis; it is Romans iii. 25. He commences in an unemphatic manner; gives Parkhurst as an authority for his interpretation of the original word rendered "propitiation;" traces the idea of atonement throughout all false religions up to the divine revelation to our first parents, the patriarchs, Moses, and the prophets. He becomes more clear in his enunciation; the people can no longer sit down on the temporary accommodation of stools and forms brought into the field; there is a party yonder seated on the edges of a large waggon, every one is on his legs; nay, look at that lady in the carriage on the other side, leaning on her husband's shoulder, he still

sitting, and, with outstretched neck, gazing, with obviously strange emotions, at the preacher. *There*, is an old clergyman, who has always preached "the gospel," laughed at by the squire of the parish, and not known by the bishop, just on the left hand of the platform, a little in front of it; he weeps profusely. Christmas Evans the while seems utterly lost in his theme. "He is totally destitute of trick or artifice. He is there to deliver his message simply, and he does it with as genuine a simplicity as the nuncios in Homer delivered the message of the gods. He lets the passion do its own work, without prop or bolstering." "He knows the internal workings and movements of (the) mind; the *when*, the *why*, and the *how far* it should be moved; to what pitch a passion is becoming; to give the reins, and to pull in the curb, at the moment when the drawing in or the slackening is the most graceful."*

Now his eye is lit up, it is like a brilliantly flashing star,—his forehead is fully expanded,—"holy daring" is spread over his countenance,—and "holy energy" impregnates the utterances of his voice. His "face is language, his intonation music, and his action passion."† Now, look again, listen again:—is that not the oratory of the ancient Greeks, and of the mightiest moderns in the same path? Is that not "reason penetrated, if we may venture on the expression, made red-hot by passion?"‡ And what is it that the preacher now says? Here you have it!

"When our world fell from its first estate, it

* Essays of Elia.—pp. 130 and 308.

† Philip's Life of Whitefield.

‡ Macaulay's Contributions to the Edinburgh Review, Vol. ii. p. 205.

became one vast prison. Its walls were adamant, and unscaleable; its gate was brass, and impregnable. Within, the people sat in darkness and the shadow of death; without, inflexible justice guarded the brazen gate, brandishing the flaming sword of the eternal law. MERCY, as she winged her flight of love through the worlds of the universe, paused to mark the prison aspect of our once paradisiac world. Her eye affected her heart. Her heart melted and bled, as the shriek of misery and the yell of despair rose upon the four winds of heaven. She could not pass by nor pass on. She descended before the gate, and requested admittance. JUSTICE, waving the flaming sword in awful majesty, exclaimed, 'No one can enter here, and *live!*'—and the thunder of his voice outspoke the wailings within.

"MERCY expanded her wings to renew her flight amongst the unfallen worlds. She re-ascended into the mid-air, but could not proceed; because she could not forget the piercing cries from the prison. She, therefore, returned to her native throne in the heaven of heavens. It was 'a glorious high throne from everlasting;' and both unshaken and untarnished by the fallen fate of man and angels. But even there, she could not *forget* the scene which she had witnessed and wept over. She sat and weighed the claims of all the judicial perfections of Jehovah, and of all the principles of eternal law; but although they arose upon her view in all their vastness, she could not *forget* the prison. She re-descended with a more rapid and radiant flight, and approached the gate with an aspect of equal solicitude and determination; but again she was denied admission. She stood still—her emotion was visible. JUSTICE ceased

to brandish the sword—there was silence in heaven!

“‘Is there admission on no terms whatever?’ she asked—‘Yes,’ said JUSTICE, ‘but only on terms which no finite being can fulfil. I demand an atoning death for their eternal life—blood Divine for their ransom.’ ‘And I,’ said MERCY, at once, ‘*accept the terms.*’ It was asked, with amazement, ‘on what *security?*’ ‘Here,’ said MERCY, ‘is my Bond; and four thousand years from this time, demand its payment on Calvary—for, to redeem man, I will appear in the incarnate form of the Son of God, and be the Lamb slain for the sin of this world!’

“The Bond was accepted without hesitation, and the gate opened at once. MERCY entered, leaning on the arm of JUSTICE. She spoke kindly to the prisoners, and gave them some hints of her high undertaking on their behalf. All were amazed, and many melted, by this timely and tender interference: and, to confirm their hopes, MERCY, from time to time, led the ‘captivity’ of some ‘captive,’—that their salvation might be the pledge and prelude of her eventual triumphs.

“Thus the gathering of ‘first-fruits,’ in the field of redemption, went on for ages; and at last the clock of prophecy struck the ‘fulness of the time.’ Then, MERCY became incarnate in the person of the Son of God, who appeared in the form of a servant, publishing his intention and determination to pay the mighty Bond. And soon the awful day of payment arrived: then the whole array of the judicial attributes of Jehovah took their stand on Calvary, with JUSTICE at their head, bearing the Bond of Redemption. Angels and archangels, cherubim and seraphim, principalities and powers,

left their thrones and mansions of glory, and bent over the battlements of heaven, gazing in mute amazement and breathless suspense upon the solemn scene;—for now the Mediator appeared, ‘without the gates of Jerusalem,’ crowned with thorns and followed by the weeping church. As he passed along the awful array of the judicial perfections of the Divine character, none of them uttered a word of encouragement—none of them glanced a look of sympathy to him. It was ‘the hour and power of darkness.’ Above him were all the vials of Divine wrath, and the thunders of the eternal law, ready to burst on his devoted head; around him were all the ‘powers of darkness,’ on the tiptoe of infernal expectation, waiting for his failure. But none of these things moved him from the purpose or the spirit of redemption. He took the Bond from the hand of JUSTICE, and moved on to the cross, ‘as a lamb to the slaughter.’ He resigned himself to that altar of ignominy.

“Then JUSTICE unsheathed the flaming sword, and marshalling all his terrors, went up to the altar to enforce his claims. The rocks rent under his tread—the sun shrank from the glance of his eye. He lifted his right hand to the eternal throne, and exclaimed in thunder—‘Fires of heaven! descend, and consume this sacrifice.’ The fires of heaven, animated with living spirit by the call, answered, ‘We come! we come!—and when we have consumed that victim, we will burn the universe!’ They burst—blazed—devoured, until the *humanity* of Immanuel ‘gave up the ghost;’ but the moment they touched his DIVINITY, they expired. That moment JUSTICE dropped his flaming sword at the foot of the cross; and the Law joined the Prophets in witnessing to ‘the righteousness which

is by faith ;' for all had heard the dying Redeemer exclaim in triumph, ' It is finished !'

" The weeping church heard it, and lifting up her head, cried—' It is finished.' The attending angels caught the shout of victory, and winged their flight to the eternal throne, singing—' It is finished.' The powers of darkness heard the acclamations of the universe, and hurried away from the scene in all the agony of disappointment and despair;—for the Bond was paid, and eternal redemption obtained."

NOTES.

I.

CHRISTMAS EVANS AS AN ASSOCIATE.

FROM THE REV. MAURICE JONES.

"Leominster, June 5, 1846.

"MY DEAR STEPHEN,

"I hope I am not too late in this compliance with your request, though I can hardly expect to furnish anything which would not occur to yourself in the frequent and confidential intercourse which you have possessed with the great man.

"At the period of my principal intimacy with Christmas Evans he was approaching sixty years of age. I was a youth not more than eighteen, and had just entered the ministry. I was honoured with as free and easy an access to him as the conditions of such a friendship could yield. I lived with him for weeks at his own house, and was his frequent companion in his itineracies in Anglesea during one summer.

"In referring to this period of privilege, with which my early youth was favoured, I am struck with the recollection of his activity and industry; and this was a portion of his character which made him exceedingly interesting within the limits to which you have asked me to refer my recollections of him, *i. e.*, as a friend and companion. He read very generally, and wrote much at this time. His sermons were, I believe, *generally* written at great length. Theological sub-

jects engaged his most constant inquiry and meditation ; but he was also a man of general information, to an extent which could hardly be expected under his early disadvantages, and with the immense labours of his more matured and advanced years. He managed to keep up, as long as I knew him, the earnest pursuit of knowledge, and to the last entered largely into all topics of general interest. Communicative as he was of all that occupied his active and powerful mind, his conversations were enriched with thoughts and suggestions of thoughts that lastingly impressed the mind.

"The confiding simplicity of his nature was so conspicuous as to be observable even to the most superficial of his acquaintance. A mind with less distrust and suspicion, with less reserve and concealment, with less artifice and ceremony, could hardly be found. Whatever blemishes belonged to him, whatever faults in spirit or in action, would present themselves glaringly to the attention of all observers. From this very openness of his character all would come forth in simple and crude deformity, with no attempt at covering or restraining on his part. This often made his conduct liable to misconstruction ; but, when rightly understood and appreciated, it gave an irresistible charm to his varied excellencies, and made his society exceedingly fascinating.

"Men of his order of mind are usually ardent. He was eminently so, and, being once placed within the sphere of his affection, you felt it was no cold and chilling atmosphere. The objects of his regard received immediate gratification. He seemed incapable of approving either persons or their productions, merely as an intellectual exercise. It was a matter of feeling—of intense feeling—with him. You have seen him with a new book by an approved author on an interesting subject, or at the starting of some fresh view on a question in theology, or in the midst of society pleasing to him, and you have observed how glowing his emotions would be—what fire would kindle in that brilliant eye—what vivacity would beam from that expressive face !

"Perhaps I do more than I need do to refer to the character of his piety ; yet I am tempted to add a word or two on the peculiarities with which I was impressed, having possessed such opportunities of witnessing its development, when its subject was withdrawn from the influence of public excitement and public observation.

"The expression of piety in his case seemed always easy and natural. There was much of religion in his conversation,

but it was never presented with the ungracefulness of a forced subject. It was evidently genial to his feelings, and, as exhibited in his every-day life, hampered with none of the trammels of severe rule and prescription. He never appeared to talk religiously because the company expected him to do so, but because there was a fulness dwelling in him of religious influences. * * *

"I am, my dear friend, faithfully yours,

"MAURICE JONES."

II.

MR. WHITEFIELD'S MARRIAGE.

When I wrote the note on page 114, I felt thoroughly assured of its correctness, on account of my perfect confidence in the full information and integrity of the gentleman who, some years ago, "told me the tale." Desirous, however, of satisfying the reader, curious in such matters, I wrote to my friend, asking for a statement in writing to the effect of what he had formerly told me. Mr. EVAN EVANS, of Caerphilly, the writer of the following letter, is one of the most minutely and comprehensively informed antiquarians of his very antiquarian neighbourhood.

"*Caerphilly, October 29, 1846.*

"MY DEAR SIR,

"In answer to your inquiry, I have to state that I have seen and copied the register of Mr. Whitefield's marriage from the Register at Eglwysilian. At that time those entries were not kept distinct from those performed at St. Martin's chapel [near Caerphilly], where the rite was solemnised. But about forty years since, some doubt having been entertained whether any persons had been married at the chapel before the act of 26 Geo. II., inquiry was made by the then Bishop of Llandaff (Dr. Watson); and an old woman, Catherine Williams, otherwise *Kate of the Mill*, distinctly recollected Mr. Whitefield's marriage at the chapel. I have since been informed that he was married from Watford (House),

near Caerphilly. A daughter of one of the persons present at the wedding, mentioned the circumstance from her father's testimony. He died a very few years since. With kindest regards,

" I am, dear Sir,

" Yours truly,

" EVAN EVANS.

" P.S.—The register is in the handwriting of Mr. John Smith, the then Vicar of Eglwysilian.

" ' George Whitfield
and

Elizabeth James,

Married, November 14, 1741.' "

III.

THE EXTRACT WHICH CLOSES THE MEMOIR.

This has been long known in England, and much more extensively than in Wales. The history of its translation is but little known, and for many years Mr. Evans was himself ignorant of it. The following account I have from the mouth of the translator himself, Dr. Raffles, of Liverpool. When Dr. Raffles was a young man, he being at the time in Bristol, visited the late Rev. Samuel Lowell, for so many years pastor of the Independent church in that city. There was also present a Welsh minister, the Rev. Samuel Breeze, of Aberystwyth. Being importuned to give a specimen of the best Welsh preaching, he gave the extract in question from memory, from a sermon of Mr. Evans's he had lately heard. Mr. Raffles put it into shape without delay, and hence its general circulation throughout the country.

IV.

The Rev. W. Williams among the Independents, and the Rev. John Elias among the Calvinistic Methodists, were, with Mr. Evans, and during his day, the chief orators of the Principality. We subjoin a brief sketch of each. Of Mr. WILLIAMS, his biographer says:—

“In listening to Williams preaching, you might have compared him to an accomplished harper, who, before he begins playing, tunes the strings of his instrument, and, when every string has been brought into proper tone, runs his fingers over them, and elicits a stream of mellifluous harmony. He would lay hold of his subject as the harper of his harp, and, after perhaps five minutes of tuning his strings in introduction and division, he would begin to play on them, and pour forth such sweet sounds that, if any one present was unmoved, it must have been because he had ‘stopped his ears like the deaf adder,’ lest he should hear the voice of this skilful charmer.

“To give such a description of him, when he addressed a large congregation in the open air, or elsewhere, is far beyond my ability. It was easy for those acquainted with him to conjecture from his manner, before preaching on such occasions, how it was likely ‘to go with him,’ when he set to work. When he was full of the spirit of preaching, and his mind became interested in the prospective subject of his discourse till his soul was expanded by thoughts, his lips and eyebrows would move and contract, and constantly change their form, his eyes would appear to swell, and their expression would frequently alter, as if the conceptions of his soul shot through them in succession, and each impressed its own image in passing out, while the impress produced by one was as speedily erased by another.

“When the preceding preacher had finished his discourse,* he would appear at times very absent, as if absorbed in the contemplation of some subject; but when he stood up, his appearance and manner showed that his feelings were recomposed, and that the internal machine which had been at work now stood still, awaiting a fresh adjustment of its parts, in order to pour forth its produce before the public. After reading his text, which was generally done very carelessly, and a

* The practice of delivering two, and often three, sermons on such occasions, explains this account.

brief introduction, he would announce, in a few words, the divisions of the subject, which he would then begin to illustrate, exercising, all the time, perfect command over his feelings and voice, like one that was complete master of himself, his matter, and his audience. As he entered into his subject and got warm, his soul would again be portrayed in his countenance, and the splendid thoughts that had been burning in his heart would begin to flow out and take wing from his lips, until every ear would be nailed to the door of his mouth, every eye fixed on him, and every mind enchained by his subject. Sometimes the congregation listened in unbroken silence, fearing almost to let escape a breath or sigh; while his words, as they fell on the ear, struck the silent tear out of hundreds of eyes that were fixed on him, watching his lips. At other times, sighs, smiles, and tears, were heard and seen and mingled together, so that all the feelings of human nature were agitated and brought into operation by the 'master of the assembly.' His voice was audible to all, however numerous the congregation, and his tones were uncommonly sweet when he *was in full sail*;* and he appeared to go through his work with singular ease, without even a dew of perspiration on his brow. It was not by noisy, violent efforts that he subdued the feelings of a congregation, but by winning, softening, and melting them, like the influence of the sun on wax."—*Vide Memoirs of Rev. W. Williams, by W. Rees, translated by James Rhys Jones. London, Snow. 1846.*

"JOHN ELIAS's popularity was not confined to Anglesea, or to North Wales; indeed, in this body popularity in one part of Wales is popularity everywhere. A minister ordained at the Bala Association, and residing at Holyhead, is, during his visit, as much the pastor of the Methodist church at Cardiff, as he is of that in the town of his residence. The following is a brief account of one of John Elias's preaching tours. He leaves Anglesea for the association at Llangeitho. He preaches twice or thrice a day during his whole journey, and is followed by crowds from village to village. At length he arrives at the great rendezvous of Welsh Methodism. He preaches the evening before the association. Two strange brethren had been announced the preceding Sabbath, names

* This is a literal translation of a very common and expressive Welsh phrase. The *figure* is too obvious to require any explanation.

not given. The principal part of the available population attends. A few strangers have arrived, ten or twelve *blae-noriaid* from Carmarthen and Pembrokeshires; some of them came last Saturday that they might spend one Lord's-day at Llangeitho before they die! Much have they spoken on the Monday about the olden men (*yr hen ych*). They have been anxious to know whether anybody lives who remembers DANIEL ROWLAND, and not taking into account the lapse of time, are disappointed to find that there lives in the neighbourhood but one woman who heard him preach, and that she is bed-ridden; and that the old man who heard his last sermon, and whom he shook hands with the last time he was out, died three weeks ago. Time for commencing divine service arrives; the capacious chapel is crowded; a stranger, in slow and measured accents, reads a psalm, gives out one of William Williams's hymns, and engages in prayer. Another stranger ascends the pulpit; he is sad-looking, his hair straight over his forehead, clad in a blue single-breasted coat, a black double-breasted waistcoat, buttoned up under his chin, with his legs encased in patent cords and top-boots. He reads his text in a low tone of voice, with somewhat of a drawl; the people know him not, but he is from the North, and of the Connexion, and that is enough. He dwells at some length on the context, then gives his discourse: there is nothing great; but it is sound orthodox matter; besides, he quotes Dr. Owen, and perhaps Manton, or Flavel. A flash of light gleams, and then another, but he does not allow himself to get excited; and having succeeded in awakening and fixing the people's attention, he closes, invoking the Divine benediction on what they have heard, and, with emphasis, '*on what they shall hear*.' John Elias then stands up; his face is strongly marked with clear and distinct expressions of real and personal character, somewhat 'sicklied o'er with the pale cast of thought'; he is calm, self-possessed, and firm, and with a gravity so profound, that every approach or tendency to levity dies at once in his presence. He is a somewhat tall, slender man, his whole personal make and appearance denoting habits of untiring activity. 'Whoever this is (the observant hearer will say to himself), *I feel I shall be bound to listen to him*.' He gives out a single verse of Edmund Prys's translation of the Psalms, and then proceeds with his text—read with quiet, but most effective, emphasis. He makes some interesting remarks of an obvious, but very appropriate, character.

Probably he takes some pains to settle the exact force of its principal terms, quoting some critical authority, but in the simplest and most unaffected manner. He divides the subject naturally, and becomes somewhat animated. The first head of discourse has been discussed, everybody feeling that no more can be said upon it, so completely has he opened and laid it bare before their eyes. He approaches the salient point of the sermon, and his vivacity increases; the right hand seems a thing inspired, its motions are an integral part of the matter, deeper and deeper grow the intonations of the voice, while the animation increases mightily. Nothing can be more measured than its cadences—and still they are instinct with living fire: they blaze, they burn, they scorch; the preacher pauses—look, now, at that right hand aloft in the air—look at the poising of that fore-finger, once, twice, thrice; look at that face, the firmly compressed lips, the distended nostrils, the sparkling and brilliant eyes reposing themselves for a moment; the expansive forehead, bright and fair in all its manly beauty; a thousand human beings before him, with slightly-opened mouths, suspended breath, and rapt attention, all hang on the lips of this once poor weaver boy. Yes, he has got it; he has been looking at and into the people—he has been catching a thought, and re-impressing his memory and his conscience with it; out it comes with all the splendour, and energy, and sublimity of the most finished, sustained, and impassioned sacred oratory. The people tremble, weep, and are possessed—the charm is upon them—he sways them at his will—they move before him as shocks of corn before the breeze. He closes his discourse in a short prayer. Two men walk home together. The youngest asks, ‘Who could that preacher be?’ The other, somewhat contemptuously, replies, ‘Who? John Elias, to be sure. Who else could preach such a sermon?’

“When the whole scene has passed away, and the recollection of it remains, an unimpassioned analysis of the preacher’s peculiar qualifications will, perhaps, produce some such result as this. It is not his personal godliness that distinguishes him; though that be eminent, other men are in this respect as eminent as he, and are immeasurably his inferiors in the pulpit. It is not the depth and closeness of his reasoning: many preachers in his own day, and country, and denomination, have been abler logicians, and far less prone to false reasoning, while they are dwarfs beside him

before the public. It was not the power and excursive-ness of his fancy, for he never excelled in metaphors, and those he employed were never original or striking. It is, firstly, the continued presence and influence of good common sense, and of a sober, if not always a sound, judgment, in the selection of his subjects, and the manner of discussing them; secondly, a subtlety, though not a depth of intellectual power, which invested whatever he treated with an interest that freshened and brightened it up for the time, and smote the hearer with admiration and delight; and, above all, a well-conceived and consummately elaborated elocution. His greatness—his one greatness, was, we do not say matchless, but we do say, UNSURPASSED ORATORY. We think we have read all that has appeared in this country in the shape of accounts of Whitefield's eloquence, and we have no inclination to yield even him the palm; we have no idea, that in mere oratory he was at all superior to John Elias. William Williams was eloquent, but it was the eloquence of his conceptions, while he was utterly careless of manner, and even of words. Christmas Evans was, on some occasions, mightier in his eloquence than John Elias; but it was when his imperial fancy led him aloft, and his hearers with him, and no more the result of previous elaborate study than are the complaints of a child. But John Elias was THE ORATOR. Inconclusive, and common-place, he might occasionally be, but otherwise than eloquent he could not be. He was THE SACRED ORATOR, who devoted his long and godly life to the best interests of his country and of mankind. His career has closed; his remains lie at peace at Llanfaes, until the morning of the great and awful day, when the Son of God will come with the clouds to ransom 'the purchased possession,' to restore to the souls of his redeemed their glorified bodies, and 'to deliver up the kingdom to God and his Father, that GOD MAY BE ALL IN ALL.'—*Eclectic Review*, March, 1846.

V.

CHRISTMAS EVANS'S IMITATORS.

A few of his countrymen attempted, while he was yet alive, and still more since his death, to imitate him in his own peculiar path. We had the shrug, the shake of the head, the hurried undertoned exclamation, *Bendigedig!* &c., &c., always reminding us, by verifying it, of Dr. PARR's description of the imitators of JOHNSON, "*They had the nodosities of the oak without its vigour, and the contortions of the Sybil without her inspiration.*"

APPENDIX.

PERIODIC MANIFESTATIONS OF CHARACTER.

IN CONVERSATION WITH A YOUNG MINISTER.

“THERE is an exhibition of character, which we may call *periodic*. Some men act upon evil principles, while they profess good ones, and do it so warily and watchfully, that, for a time, they are not suspected; thus they gratify the unholy passion often enough and effectually enough, not only to keep it alive, but to feed and strengthen it. When it has attained vigour enough, and a strong temptation occurs, it comes out in all its power, to the astonishment of friends, until their astonishment is modified by the recollection of things which, at the time of their occurrence, produced little or no impression. I will give you an illustration. You have seen a painter commencing a picture: he first of all dashes the brush up and down and across the canvas; you think that nothing but confusion and daub can follow; still, this is necessary, and is part of the picture. Watch him, and you presently find him confining

his brush to one part of the canvas, and gradually the outline of a face steals out of the colours; then away and dashing goes the brush, until, at length, the right hand, &c., &c.; and, finally, a likeness, so true, expressive, and life-like, comes forth out of the background, that it were no difficult task to persuade you it is going to speak. Every stroke of the brush, even when to you there seemed to be no plan or purpose, went to produce this result. It is even so with man's character. He often appears to pursue a certain course, when, in point of fact, he proceeds in the contrary direction. The while, he is adding fuel to the fire, by occasional and hidden supplies of inflammatory material; and, at length, congenial occasion and incitement presenting themselves, it blazes forth in all its lurid horror. This is all true of Mr. — (of whom they had been talking). In early life, he became a professor of religion, and commenced preaching; an awkward charge was soon preferred against him, which he dexterously persuaded his friends to disbelieve; then came out *the side face in outline*. Again, a similar charge in another part of the Principality, the edge of which he managed to evade; again, in —; and again, in —; he always succeeding to persuade good men and zealous friends of his innocence of crime; with candour, even to affectation, admitting and deploring imprudence. Now, this last transaction is so undeniable, and so disgraceful, that he dares not say one word in his own defence; and, *from stroke to stroke, he has thus painted his own picture, until he stands out, before the whole world, a miserable hypocrite, ripe for destruction.*"

VALUE OF INDUSTRY.

IN CONVERSATION WITH THE WRITER.

"I AM an old man, my dear boy, and you are just entering the ministry. Let me now and here* tell you one thing, and I commend it to your attention and memory. All the ministers that I have ever known, who have fallen into disgrace or into uselessness, *have been idle men*. I never am much afraid of a young minister when I ascertain that he can, and does, *fairly sit down to his book*. There is Mr. —, of whom we were talking just now, a man of such unhappy temper, and who has loved for many years to meddle in all sorts of religious disputes and divisions; he would have long ago been utterly wrecked, had not his habits of industry saved him. He has stuck to his book, and that has kept him from many dishonours, which, had he been an idle man, must have by this time overwhelmed him. An idle man is in the way of every temptation; temptation has no need to seek him; *he is at the corner of the street, ready and waiting for it*. In the case of a minister of the Gospel, this peril is multiplied by his position, his neglected duties, the temptations peculiar to his condition, and his own superior susceptibility. *Remember this—stick to your book.*"

 PARABLE OF THE VINE-TREE, THE THORN, THE
BRAMBLE, AND THE CEDAR.

FROM MSS.

THE Trees of Lebanon held a council to elect a

* This was below *Pontgwaithyrharn*, on the Newport and Sirhowy tram-road.

king, on the death of their old sovereign, the Yew-tree. It was agreed to offer the sovereignty to the Cedar; at the same time, in the event of the Cedar's declining it, to the Vine-tree, and then to the Olive-tree. They all refused it. The Cedar said, "I am high enough already." The Vine said, "I prefer giving forth my rich juice to gladden man's heart." In like manner, the Olive was content with giving its fruit, and would receive no other honour. Recourse was then had to the Thorn. The Thorn gladly received the office; saying to itself, "I have nothing to lose but this white dress and a berry for pigs, while I have prickles enough to annoy the whole wood." The Bramble rebelled against the Thorn, and a fire of pride and envy was kindled, which, at length, wrapped the whole forest in one blaze. Two or three vain and high-minded men have frequently broken up the peace of congregations; and, by striving for the mastery, have inflicted on the cause of religion incalculable injuries; when they have had no more fitness for rule than the white-thorn or the prickly bramble.

PARABLE OF THE THREE BIRDS.

FROM MSS.

A GENTLEMAN kept in his palace a dove, a raven, and an eagle. There was but little congeniality or friendship amongst them. The dove ate its own proper food, and lodged in the aviary. The raven fed on carrion, and sometimes would pick out the eyes of an innocent lamb, and had her nest in the branches of a tree. The eagle was a royal bird; it flew very high, and was of a savage nature; it

would care nothing to eat half-a-dozen doves for its breakfast. It was considered the chief of all birds, because it could fly higher than all. All the doves feared its beak, its angry eyes, and sharp talons. When the gentleman threw corn in the yard for the dove, the raven would be engaged in eating a piece of flesh, part of a lamb haply ; and the eagle in carrying a child from the cradle to its eyry. The dove is the evangelical, industrious, godly professor ; the raven is the licentious and unmanageable professor ; and the eagle the high-minded and self-complacent one. These characters are too often amongst us ; there is no denomination in church or meeting-house without these three birds, if there be birds there at all. These birds, so unlike, so opposed, never can live together in peace. Let us pray, brethren, for union of spirit in the bond of peace.

PARABLE OF THE DISLOCATED BONE.

FROM MSS.

THERE arose a fierce contention in the human body. Every member sought another place than the one it found itself in, and was fitted for. After much controversy, it was agreed to refer the whole matter to a man whose name was Solomon Wise-in-his-own-conceit. He was to arrange and adjust the whole business, and to place every bone in its proper position. He received the appointment gladly, and was filled with joy and confidence. He commenced with finding a place for himself. His proper post was the heel ; but where do you think he found it ? he must needs be the golden vessel in which the brains are deposited. The natural consequence followed : the coarse heel-bone

was not of the right quality or of the suitable dimensions to contain the brains ; nor could the vessel intended for that purpose form a useful or comely part of the foot. Disorder ensued in foot and head, face, legs, and arms. By the time Solomon Wise-in-his-own-conceit had reconstructed the body, it could neither walk, nor speak, nor smell, nor hear, nor see. The body was, moreover, filled with intolerable agony, and could find no rest ; every bone crying for restoration to its own place, that is to say, every one but the heel-bone, that was mightily pleased to be in the head, and to have the custody of the brains. Sin has introduced similar disorder amongst men, and even amongst professors of religion, and into many congregations. In the church of Christ there is a fitting place for every member of Christ, and every gift of his grace, in order to their co-operation, so that they cannot work apart nor occupy each other's places. It were strange to see the eye alone, disunited to the body, at the communion-table, the foot and the head being away. The foot, the ear, and the eye, are comely in their places, but they cannot live apart, nor can they fill the places of each other. Let every one keep his own place, that there be no schism in the body. The body can do much, can bear heavy burdens ; all its parts being in their own positions. Even so in the church ; much good can be done by every member keeping and filling his own place, without high-mindedness. " Having their gifts differing according to the grace that is given to us : whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth on teaching ; or he that exhorteth on exhortation," &c.—Rom. xii.

ON THE SPIRIT OF FORGIVENESS COMMANDED
IN THE SCRIPTURES.

A LETTER TO A MINISTER.—FROM MSS.

"I HAVE time to write but very little on this subject; and I do not find my mind concentrated on the matter. It does not bubble up reflections. There are many passages (of Scripture) given us for our instruction, especially in the Psalms, which contain petitions to God that he may be pleased to punish the enemies of his people. With this (spirit), Paul also seems to agree, when he beseeches the Lord to reward Alexander, the copper-smith, according to his works. It must be admitted that there is something in these instances for example and instruction to us, and something above our circle and line. I. They are so in the latter respect, forasmuch as these petitioners were under divine inspiration, and were thus guided to speak accurately of the principles and motives animating the parties to whom they referred; it was, therefore, God that spoke in them. II. They are, nevertheless, a kind of example, and full of instruction to us.

"1. To establish in our minds the conviction that woe belongs to such characters in our day, as well as in former times. 2. That, though we do not know them by inspiration, yet here we have a rule to judge, and a scale to weigh them. 3. That it is always the duty of God's people to beseech Him to disarm his enemies and the enemies of his people, and to prevent the destruction they would effect. 4. Because we do not know, by inspiration, that they are vessels of wrath and subjects of God's righteous judgments, the light of the Gospel and

the spirit of Christ impel us to pray for the termination of their iniquity, not by their destruction, but by the destruction of their enmity, by their repentance to the acknowledgment of the truth, and by their deliverance from the snares of the devil, by whom they are held as fish in a net. 5. Now we have the various rays of this light coming to the focus. If any attempt to destroy my good name by calumny and slander, I have no inspiration to know that he has sinned the sin unto death, a sin that proves God has given him up to an irretrievable delusion; I am, therefore, bound by the nature of the Gospel and the grace of God, to pray for my enemy, not that God might be pleased to take him to heaven in his enmity and impiety, but that he may have repentance, causing him to apprehend and feel his wickedness; and that he may, then, be forgiven, for the sake of Christ. I do not, myself, look for forgiveness of God in the blood of Christ, but in connexion with repentance and sorrow under a sense of sin. I see it necessary, and have been assisted to pray for my chiefest enemies, that they may be saved in the same way that I expect salvation in connexion with repentance and faith in the blood of Christ. We must have our hearts in this state in reference to our enemies, so that we may be able to say that we much prefer their salvation, in God's gracious way, to their destruction under his righteous judgment. 6. Although this is the proper state for a Christian's heart before God, he is under no obligation to make known to his enemies his forgiveness, until they have given utterance to their sorrow for the sin; to proceed otherwise in church-fellowship goes to harden the wicked in his wickedness, as well as being also an unscriptural course. Jesus

prayed for his enemies on the cross, but they never received forgiveness apart from faith in him and repentance, or a change of mind towards God, when pricked in their hearts on the day of Pentecost.

CHRISTMAS EVANS.

“Caernarvon, August 5th, 1836.”

DIVINE INFLUENCE AND HUMAN OBLIGATION.

FROM “SEREN GOMER,” AUG. 1, 1820.

It is possible that many a man excuses himself in this way: If the Spirit is not given to all alike, I am not bound to believe till I have the Spirit. This is not a much better exculpation, than if the thief said before the judgment-seat, in order to diminish the extent of his crime, ‘I am under no obligation to be honest, till I have a heart prompting me to honesty.’ The law will, upon no account, receive such an excuse. Another will say, ‘As faith and repentance are the gifts of God, they cannot, therefore, be the duties of men in general.’ This is the same thing as to say that it is not the duty of a man to do that to which he has no inclination. If things were so, the sinner would be under obligation to do nothing but sin, because the preponderating tendency of his mind is always towards iniquity. Some think, mistakingly, that we do not need the Spirit to perform our duties: but to do something that is above duty; and that that which the Spirit enables us to do is not our duty. But God’s word commands thus: ‘Make to yourselves a new heart;’ elsewhere, the new heart is the work of the Spirit: ‘I will take away the heart of stone, and give you a heart of flesh.’

'Without me you can do nothing.' 'I can do all things through Christ which strengtheneth me.' 'Let the wicked forsake his way and the unrighteous man his thoughts,' &c. 'Repent, and believe the gospel.'

1. We find that the godly, in all ages, have felt their obligations to love God, and adhere to the Redeemer. This is their common and current language: 'Oh, that I may direct my feet to keep thy statutes.' 'Thy statutes have been my song in the house of my pilgrimage.' 'I have not been ashamed when I have looked at all thy commandments.' 'I have seen an end of all perfection; but thy commandment is exceeding broad.'

2. It is, at the same time, evident that they considered themselves, on account of their sin, utterly unable to do that which they admitted it was their duty to do. 'I will run in the way of thy commandments, when thou shalt enlarge my heart.' 'Not that we are sufficient of ourselves, to think anything as of ourselves; but our sufficiency is of God.' 'How to perform that which is good I find not.'

3. We also find in the character of believers, mentioned in the Bible, that they depended entirely on Divine assistance, to perform that which they considered their duty. 'Create in me a clean heart, O God, and renew a right spirit within me.' 'Our sufficiency is of God.' 'For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered.' 'It is God that worketh in us to will and to do, according to his own good pleasure.'

4. There is obvious harmony between the

doctrine of Divine influence to aid us, and the doctrine of injunction to form and enforce our duties ; because the doctrine of Divine influence is like a merciful angel helping us to that demanded of us in his commands by the righteous King. 'Fear the Lord, and serve him with all your heart.' 'I will put my fear in their hearts, that they shall not depart from me.' 'Make yourself a clean heart:' this is the command of the righteous Sovereign. 'I will give you a new heart:' this is the gracious promise of the angel of mercy. When a sinner is sensible of his inability to keep the commandments, the promise of Divine assistance gives him permission to take hold of God's strength, and to turn the Divine commands into petitions. Thus : 'Return,' says the command, 'at my reproof.' The petition in response is, 'Turn me, O Lord, and I shall be turned ; for thou art the Lord my God.' 'Draw us, and we will run after thee.' The doctrine of Divine influence, moreover, instead of excusing men from the discharge of their duties, strongly admonishes them to fall in with the command with dependence on divine aid, converting the obligation into (the matter of) prayer before the throne in the name of Christ.

5. Thou unbeliever and despiser of the Gospel, who dost exculpate thyself under the shadow of the doctrine of divine influence, thou art very wicked in doing so ; because thy sin of unbelief and impenitence, and disobedience to the Gospel, is augmented rather than increased by the doctrine in question. Had there been no promise of divine aid to such as ask it in the name of Christ, given, thy rejection of the Gospel would only have been a contempt of the righteous command, and not a contempt of the gracious promise. But now

thou despisest God as a righteous lawgiver, and also as a giver of gracious promises. Thou sayest to the Holy One of Israel, 'Depart from me,' and likewise dost oppose and tempt the Holy Spirit. He is able to break asunder the bonds of sin that bind thy soul, but thou lovest thy chains, and despisest the only one that can liberate thee. The Bible describes faith and repentance both as duties and as gifts of grace. They are duties on these grounds: they are obedience to God; they contain believing what the God of truth has spoken, and repenting on account of rebellion against the best Being. Impenitence and unbelief, their opposites, are dreadful and crying sins. It is said that sinners, by repentance and faith, give glory to God. 'Abraham believed, giving glory to God.' 'Give glory to God,' said Joshua to Achan. They are, as well, described as gifts. 'By grace are ye saved, by faith, and that not of yourselves, it is the gift of God.' The Lord Christ is 'a Prince and a Saviour to give repentance and remission of sins.' This twofold account cannot be inconsistent, because both are found in the Scriptures of truth. The promise has a strong tendency towards the duty. Let every one, therefore, fall in with his duty, under the impression that Christ deserves to be honoured, resting with faith on the promise of divine aid. What greater encouragement can be conceived, under a conviction of our inexcusable inability through our corruption, than that we are permitted by the promise to convert every commandment into prayer, looking up to God's power, crying, 'Save me, and I shall be saved;' 'Cause thy face to shine upon upon us, that we die not?'

Alas, how fearful is the condition of the ungodly, for he is condemned for despising the aid

of the promise, as well as for trampling on the authority and holiness of the law!

Alas, this is a righteous judgment!

Llangefni.

C. E.

TO BE ACCURSED FROM CHRIST.

FROM "SEREN GOMER" FOR JAN., 1821.

'FOR I could wish that I were accursed (*anathema*) from Christ for my brethren,' &c. Rom. ix. 3. Many things, most incredible to me, have been said in exposition of this passage; and principally, I think, from not observing that the word *anathema* is used in two senses,—the one good, and the other bad. Barclay analyses it into four acceptations; and, according to the first, it signifies that which is devoted, or set apart, to God, in a good sense. According to Parkhurst, it signifies, in Luke xxi. 5, a consecrated gift, set apart for the temple of God, and to his service alone. The word translated gifts is *anathemasi*. In the second book of Maccabees, ix. 8, the word denotes a consecrated gift. . . . The word in the LXX., according to Parkhurst, is synonymous with the Hebrew word *CHEREM*, and signifies, generally, that which is entirely separated from its former condition and use. If so, why should we not understand Paul, in the text, as expressing his ardent desire that he should be separated, *a devoted thing*, for the conversion of his brethren according to the flesh. Having gone thus far in explanation, we offer the following interpretation: 'For I could wish that I were *anathema*, or a gift, in my labours as an apostle and a preacher of the Gospel, from

Christ, for the spiritual benefit of my brethren according to the flesh principally, instead of being an apostle of the Gentiles, as I am appointed; theirs is the adoption, &c.; and I could also wish that I, also, as an apostle, were an especial gift of Christ for their distinctive service.' If this be correct, there is no necessity for changing the tense of the verb from the present to the perfect, and reading 'I could wish' as 'I have wished;' while it saves us from putting in the apostle's mouth a wish entirely opposed to the 'new creature,' to the plan of divine grace, and to the glory of God; for it is certain that it is quite in opposition to all this, for a man to desire to live in sin, and to be accursed for ever, and what cannot for a moment be predicated of the apostle of the Gentiles. I humbly ask some learned correspondent, whether there is anything in the original text with which this exposition will not harmonise.

CHRISTMAS EVANS.

FROM "SEREN GOMER," FEB., 1822.—PAGE 35.

MR. GOMER,—If you please, publish the following, in defence of my former letter on Romans ix. 3, and in reply to your correspondent, *Pen Tafar*.

It is admitted on all hands that the words in question express the highest degree of love to the Jews. Let us now put the different expositions before the reader, and then let him judge which of them contains the greatest harmony and fitness, *i. e.*, first, to express love to the Jews; second, the best adapted to bring about their salvation; third, the most consistent with supreme love to Christ; and fourth, within the confines of sinlessness.

1. Many learned men set forth the apostle as

having formed this desire when he was an enemy to Christ. This they maintain by tracing the word *anathema* throughout the Greek Scriptures, and the Hebrew word *cherem*, of which it is the synonym. *Anathema*, they say, always signifies, 'without an exception,' a separation or devotement of a beast, a city, or something else, to irredeemable destruction. Lev. xxvii. 29. The devoted thing was not to be redeemed, but certainly to be put to death. Gal. i. 9. '*Let him be accursed*,' says Paul of the angel that would preach another Gospel. 'If any man love not the Lord Jesus Christ, let him be *anathema maranatha*,' 'accursed when the Lord cometh.' But who *can* believe that this is the meaning of the word in the passage before us? I say, with Dr. Gill, 'This never can be the signification.' What probability is there that Paul would swear, calling Jesus Christ to witness, to his ancient enmity against him? This was notorious enough throughout the whole country. No asseveration was necessary to prove *Paul's persecuting spirit*. Again, how could that which he formerly had been, prove, he now having denied himself, his old persecuting spirit, and being deeply ashamed on the account, prove his present love to the Jews? How did his former love to Satan prove his present love to the Jews?

2. Others say that it is Paul's wish as a Christian, whatever *anathema* means. I believe it is his desire as a Christian, otherwise I see not how it could be an instance of his love to his brethren according to the flesh. Several authors maintain that Paul was willing, *for the sake of saving his nation, to part with his interest in Christ, and to perish for ever*. Peter Williams and Matthew Henry give this interpretation. But, seriously,

how can a person persuade himself to believe this? Would not the apostle, in this case, love his nation more than Christ, and be accordingly unworthy of Christ? This is opposed to a principle of our nature, which never can desire its own destruction; to the principle of grace, which loves Christ, above all things on earth and in heaven. Such a desire would make Paul a devil.

3. Others suppose that Paul here speaks inconsiderately, in a kind of ecstasy, carried away by a stream of affection to his people. Who can believe this without giving up Paul's inspiration, even when he solemnly appeals to Christ?

4. Another notion is, that the apostle was willing and desirous to be excommunicated from the church of Christ upon earth, and be deprived of its ordinances. How can this, again, be considered as consistent with love to Christ and his church? What tendency could his leaving the church have to induce the Jews to enter it? This is contrary to the whole course of the divine command and promises: God will give his people an everlasting home and place in his house.

5. Some say it is an *hyperbole*. To confirm this, Exodus xxxii. 32 is quoted as a case in point: '*Blot me, I pray thee, out of thy book which thou hast written.*' This is not the book of eternal life, but the book of the dispensation in which Moses was leader and mediator. '*I would,*' he says, '*give up my office.*' God rejected the request: '*Lead the people unto the place of which I have spoken to thee.*' It was not for Israel, not a condition of forgiveness to them, but for himself, that Moses said, '*Blot my name out of thy book.*' All this gives but little assistance to understand the apostle. The two spiritual men do not stand on the same

ground. Moses seeks the obliteration of his name unless Israel was pardoned. Paul seeks a work and an office in order to the forgiveness of his nation.

6. Further, it is supposed to be proper to modify—to *soften*—the meaning of the word *anathema*, as signifying sometimes anything devoted to God, and that never could, never afterwards, be appropriated to any other service; and here, to understand it in that softened sense, signifying that Paul was willing for the Redeemer to make him a devoted thing—a martyr for the truth, for the good of the Jewish nation. This is substantially the opinion of Thomas Charles and Dr. Gill. C. Evans's theory is erected on this ground—the modified sense of the word; thus, 'I could wish myself entirely set apart by Christ to the service of my people, for their spiritual good; I should have been glad, had I my choice, to have been an apostle, separated to them alone, and not to the Gentiles, with my dwelling and labours amongst them, and to die a martyr for the truth, even the most horrible death that could be devised, if Christ had appointed me thereto.' If P. T. says this is a new interpretation of Christmas Evans's, the answer is, No, but a legitimate extension of a former one; for he did not intend, nor did his words import, the separation of martyrdom, or the most anathematised sufferings, from Paul for his kinsmen according to the flesh.

7. Is it not plain, and does not P. T. see that this view is superior to the former five, and that it takes in, and is an improving addition to the latter of the five, as to its fitness to express the apostle's great love to his people, without destroying his love to Christ, as well as to bring about the salvation of

the Jews by proper means? How could the death of the apostle contribute to the conversion of the Jews, unless he died *as an apostle of the circumcision?*

* * * *

January 9, 1846.

RHYS AP TEWDWR.

AN ADDRESS
AT THE GRAVE IN THE BURYING-GROUND CON-
NECTED WITH THE BAPTIST CHAPEL AT
MAESYBERLLAN,

AT THE INTERMENT OF THE REV. DAVID EVANS, MINISTER OF THE
PLACE. SEPTEMBER 20, 1821.

FROM "SEREN GOMER," NOVEMBER, 1821.

TO-DAY is laid in the grave a prince and a great man in Israel! The grave is the house appointed for all living. The way to it is the way of all the earth. There is from all places a highway to the pit of corruption—from the cold hut of the Laplander, of the African slave, and of the Indian; so also from the proud palaces of lords, ladies, dukes, princes, kings, and emperors. The grave is the end of all worldly greatness: all are here reduced to entire equality. The high, the wise, the fool, the good, and the bad, are here all alike: the angel-wise divine,* the learned philosopher, and the senseless idiot, occupy equal portions of the land of forgetfulness. Yonder, on the high rock of St. Helena, lies Buonaparte, calm and quiet, greedily voracious no longer for conquest. The insatiable flames of his ambition are all extinguished in the dust by the mattock and the shovel. He who lately was a

* *Angel-gall*: a strange phrase to the English reader, which I literally translate, as a specimen of Welsh compounds.

terror to all the sovereigns of Europe is now unable to frighten the feeblest infant. He whose will was the law of an empire, and his word power, to-day has not one word to say to the strangers prompted by curiosity to visit the grave where he lies with neither pomp nor greatness. If he died in the faith of Jesus, which privilege I should be far from envying him, for there is infinite fulness in the atonement of the cross to save every one that believes, and there is no other hope for the king or the meanest servant, the peeress and her lowest handmaid ;—if, I say, the disturber of the world be now in the life, he sees clearly, and must deeply feel, that he laboured here for very vanity.

The fight fought, and the course pursued, by the man buried here to-day, was a very different one to his, and now productive of a hundred thousand times more consolation to him, equal to the difference between the things of the kingdom of God and the things of this world. Oh, the grave ! I look down into thee, where every earthly relationship is dissolved, the ball of every friendship is wound up, the fall of every river of human enjoyment lulls into unbroken quietness, and the endearing tie of marriage is broken ! But the union of believers with Christ remains undissolved, undisturbed, and will be hereafter manifested in a joyful resurrection. To-day has been interred in this grave, by his nearest relations, sorrowfully, affectionately, and tenderly, a godly man ; yes, more, a minister of Christ ; yes, still more, a laborious and eminent minister of Christ, brought to his grave in full age, having nearly completed his eightieth year, and having spent above fifty years in the ministry.

I know you will love to be reminded of the

nature, form, and characteristics of his ministry; which ministry continued in full power till within the last three years, when it pleased his Great Master to shorten his strength by the way, by visiting him with paralysis, which weakened his bodily frame, and enfeebled, in some degree, the strong powers of his mind. But if his Master deprived him of his strength and talents, He took not away from him His grace, which continued in him in strength and unction, worshipping and praising the Redeemer to the end. That end was peace.

The Lord had endowed him with a strong understanding; his memory was retentive; his imagination prompt and lively; his voice strong and manly; with a firmly compact person, and good health. He had received but little education; not enough to enable him to understand English authors. His library consisted principally of the Bible and Concordance; whence, by diligent study, he drew his sermons. It was seldom that any defect, indicative of illiteracy, appeared in his public addresses; it was, occasionally, in the interpretation of a text; but this the well-informed alone could see. He never violated the forms of evangelical doctrine, or infringed the proportion of faith; this defect, therefore, did little injury to the general value of his ministry. His distinguishing excellence, perhaps, consisted in his eloquent and powerful address, and in the variety of his tropes and metaphors, which always gave forth the sound and pursued the current of Scripture; though they were lively, prompt, and abrupt, yet free from all fanaticism; and he set them forth with dexterity, warmth, and power, so that he seldom failed to enter into the conscience, the

judgment, and the affections of his hearers. His whole manner was clear to transparency, so that the weakest hearer found no difficulty in following and understanding him, as you all well know.

His temper was very equal; he was serious without being harsh, melancholy, monkish, or hypocritical; he was cheerful, gladsome, and merry, without levity, caprice, or mockery. His path lay in the middle between the two enchanted meadows.

I apprehend no one present will charge me with extravagance, when I say that his talents were of the highest kind, and made him worthy of a place among the mighty ones of Wales. In proof, we may refer to the great and general popularity he attained in the South and the North of the Principality. It was a rare thing for an Association to pass without his preaching in it. Forty years ago there was a strong desire to hear him in Anglesea and other northern counties; and large congregations crowded about him when the Baptists were scarcely known in the county.

He laboured amongst you for thirty-four years; sedulously visiting all the branch-congregations connected with you at Penyrheol, Cerygcdarn, Pontestyll, Brecon, &c., and that with unction, power, and great acceptance, up to the day of his infirmity. The lips that fed so many souls with doctrine, knowledge, and counsel, are now closed in this grave. It is unnecessary for me to add what follows; still, let me say, that, as a father, he was kindly; as a husband, affectionate. He had the happiness to see all his children honouring the God of David their father, and to see two* of

* The Rev. John Evans, of Brecon, and the Rev. D. D. Evans, of Pontrhydyryn, in Monmouthshire.

them ministers of the Gospel in his own denomination. He received both saving and preventing grace, to honour his profession to the end. He was faithful, laborious, and successful; he was the means, in the hands of the Chief Shepherd, to bring many lost sheep into the fold of the New Testament Church. He nurtured a numerous church, not of dry, self-conceited *rabbies*, but of children, desiring the sincere milk of the word.

Small is the number to-day of those friends, who received him so cheerfully thirty-four years ago, when he left Cardiganshire to settle here. I can see but few of them, though there are so many ministers and others present. Where are they? They are gone before. But behold the grace and finger of God, who had raised him up new friends, who have borne him, and make great lamentation after him. Now, brother! we say farewell! we leave thee in thy new bed, and return, for a short time, to our homes, until we come to thee; nor will that be a long time hence; and we rest in a sure and certain hope of a second life with God and each other, in a world free from sin, curse, woe, and pain, where we shall be like unto the Lamb, for ever. Amen.

POSITIVE INSTITUTES AND MORAL DUTIES.

FROM "SEREN GOMER," 1819.*

I. MORAL DUTIES.

1. One of the characteristics of moral duties is, that our obligation to discharge them arises from

* To observe chronological order, this should have appeared the first of the papers from "Seren Gomer." The omission is owing to an oversight on the part of the writer. That has, however, no impairing effect on the Essay on Positive Institutes, &c.; nor on any other paper inserted in the Appendix.

our relation to God as our Creator and Preserver ; and our relations to each other as fellow-creatures, fellow-dependants on God, and fellow-participants of his goodness in creation and providence. Supreme love to God is the principle and the rule of moral obedience generally. 'Love the Lord thy God with all thy heart, all thy soul, all thy mind, and all thy strength.'

2. Another distinction of things moral is, that they continue without change, because the reason for them always continues the same. 'Love the Lord thy God with all thy heart,' speaks the voice in Eden, when God's creative glories alone were revealed ; 'and thy neighbour as thyself,' as a creature like unto thee, made for the glory of God. 'Love the Lord thy God with all thy heart,' is the voice also of Calvary, where infinite love and infinite grace unite to make manifest the glory of God as Redeemer. 'And thy neighbour as thyself,' as one redeemed by the same blood, and partaker of the same hope. God's infinite worthiness, under all successive manifestations of it, furnish the unchanging ground of this duty.

3. Again, a moral duty is obligatory, because the thing is right in itself, and does not become right because it is commanded. God is in Himself worthy of love, on account of his infinite excellence, and not because He has commanded us to love Him. Children should obey their parents, not simply as a thing enjoined, but, 'for this is right.' Eph. xi. 1. Those who demand examples of moral duties confound two kinds of law ; and this has led to many dangerous extremes,—to the 'tithing of the mint, the anise, and the cummin ;' while 'the weightier matters of the law' are neglected.

4. Another distinctive circumstance is here

worthy of notice. A heart right with God inclines strongly to moral duties, without the incitement of specific example. A discernment between iniquity and righteousness will lead the good man to the right point. He judges by the disposition of a 'right' heart, under the leadings of love to God; and thus he becomes correctly instructed in moral duties; in 'whatsoever things are pure, honest, lovely, and of good report.' Adam, before the fall, had a native tendency of spirit to love God, and a native love to all virtue; but he had no natural disinclination to eat of the forbidden fruit: that only became a duty, in consequence of an express command of God. Abraham, as a pious parent, prayed for his son Isaac as a matter of course, acting out his own character; but in that character, as such, he had not the slightest inclination to offer him upon Mount Moriah.

II. POSITIVE INSTITUTES.

1. They arise from divine sovereignty. It was God's will, as a Sovereign, to forbid the eating of the fruit of a tree in Eden; to command Noah to build the ark; Moses, to erect the tabernacle; David and Solomon, to raise the temple; and it was the same will that ordained the whole ceremonial and sacrificial codes of Moses; and baptism and the Lord's Supper, in the evangelical economy, are of the same nature.

2. Generally they are neither good nor evil in themselves, but it is the divine injunction that constitutes the obligation to observe them, and makes them duties. It was not, *in itself*, a good thing for Abraham to offer up his son Isaac; but his obedience to God was a good thing, inasmuch as it proceeded from love to the Supreme Lord of

all men, who, by commanding Abraham to do this, made obedience praiseworthy. There was no good in simply slaying the sacrifices under the law ; nor is there now in baptism, or the Lord's Supper ; but that which makes the observance of them acceptable is, that God has appointed them. By yielding obedience to these appointments, we evince love, fear, and reverence towards God as a Sovereign.

3. A 'heart right with God' has no inclination to positive duties until they are distinctly and fully revealed, as the will of the Supreme Lord. This cannot be doubted in the case of Abraham. Renewed hearts would never prompt to baptism and the Lord's Supper, in the absence of the revealed will of the King of the church. The renovated spirit, as a matter of course, prays, believes, fears, hopes, hates sin, loves the brethren, but has no such natural and necessary tendency to the positive ordinances ; that is produced by a specific command, which the mind no sooner apprehends, than the heart cordially embraces, 'making haste' to render a cheerful and grateful obedience.

4. Positive institutions vary, and are susceptible of change at the will of the Supreme Lord. Hence that which is binding in one age, ceases to be obligatory, nay, may even become sinful, in another. Circumcision was once a duty ; it were now a sin, because the Institutor has abrogated the law that enjoined it. There will be no baptism, or Lord's Supper, in heaven, nor any positive duty whatever ; but love to God and all holy creatures will flourish there for ever.

III. THE TURNING-POINT of the old dispensation was positive institution ; the TURNING-POINT

of the Christian economy is moral obligation. Prayer, in all its branches, is a moral duty. So also is faith in God and Christ, love, and a sense of dependence. I consider the command, to preach the gospel, a moral thing, whatever positive regulations may be connected with it; because every man who believes in Christ finds himself forthwith prompted to declare to others the fact and the blessedness of salvation through his blood. Washing the feet of the saints, and the holy kiss, commanded in the New Testament, are moral duties, and find their spirit and substance in kindly address and true hospitality. The love-feast was observed in the apostolic churches, and has a moral character; therefore, we have no rules for its observance, but it is left to the guidance of the great principles of love to God and man. Thus influenced, did Abraham provide for the three strangers at his door; and in like manner, the early Christians served their brethren and fellow-worshippers between and after religious exercises; so also do we, in the present day, when we meet on unusual occasions, and distant from our homes, find readiness in Christians to provide for each other's rest and refreshment. We are prompted to all this by love to God and to man. The obligation to keep the Sabbath, I also apprehend is moral, because God, who gives man all his time, is worthy of a part of it entirely devoted to Him and his service. The day to be so observed is determined by positive regulation, and has been changed by the Lord Christ, acting as 'the Lord of the Sabbath.' The same blessed Sovereign will soon convert all the days of time into one eternal Sabbath.

IV. THE APPLICATION OF THESE PRINCIPLES.

1. Positive regulations are *distinct and minute*, and expressions of the divine pleasure. The instructions to Noah descended to the smallest particulars of material, form, &c., &c. 'Look,' said God to Moses, 'that thou make the master their pattern, which was showed thee on the mount.' 'For I have (says Paul) received of the Lord that which also I have delivered unto you,'—proceeding to give an account of the proper manner of receiving the Lord's Supper. Even so, in minuteness and fulness, are the Scriptural accounts of baptism. In these matters, all should be done in exact accordance with the letter of the instituting enactment.

2. The rule that guides obedience in things moral is free, according to the nature of the thing; and subject, in its application, to the two great principles of love to God and our neighbour. 'As ye would have others do unto you, do ye even so unto them.' This is a general rule, without specifying everything that may, in the course of life, come under this regulation of man's conduct to his fellow-man. 'Sanctify the Lord in your hearts.' 'Walk before me, and be perfect.' Here we have general rules. They are guides to us in general. But in the course of our obedience to God, we find ourselves in innumerable circumstances never mentioned in so many words in the Bible. While our hearts are governed by love to God, we can pass safely through the wilderness, led by this general direction.

V. THE EVILS OF CONFOUNDING THESE DISTINCTIONS.

1. We find an instance in Saul, the king of Israel. God commanded him distinctly to destroy

all the Amalekites, and their cattle, as a righteous judgment upon them: his excuse for disobedience was, that he preserved the choicest of the spoils to offer unto God for his glory. A good reason, had it been a true one, and had it referred to a moral duty; but here it related to an affair positively enjoined upon him in so many words; it was direct contempt of God as the King of Israel and of the whole earth. 'Behold, to obey is better than sacrifice, and to hearken, than the fat of rams.' There is no room for reasoning on the fitness of positive duties. Suppose that Abraham had argued the question of fitness with regard to *the fact* of offering up his son? Here, implicit obedience is directly and strictly obligatory. The thing must not only be done, but in the manner, and at the time and place, and under all the circumstances specified in the injunction.

2. The contrary evil arises from applying positive regulations to things moral. Thus, Uzzah touched the ark, prompted by the *moral* feeling of a desire to preserve it from injury: this led him to violate a law. So did Moses also sin at Horeb. He had been commanded to speak to the rock: instead of doing it quietly and gravely, he, prompted by the moral consideration of rebuking the Israelites, struck it violently, and thereby shaded the miracle, and concealed the glory of God. Let us not suppose that it is a light thing in the Divine estimation to dishonour Him in his positive commands;—for thus it was that Adam lost Paradise, Moses Canaan, Saul his kingdom, and Uzzah his life. All the danger, however, is not on that side of the question; for it is obvious that there is a broad road to error by applying the strict

rules of positive duty to things moral, and thus to confine and circumscribe the free path of moral duty, by demanding instances and examples of this and that practice.

* * *

We cannot understand the Scriptures without this distinction. It is in this sense Christ says that God prefers mercy to sacrifice ; and that the mint, anise, and cummin should be tithed, without neglecting the weightier matters of the law. Sacrifice and tithes were the positive ordinances, while mercy, judgment, and love were moral duties. There is here a danger of converting Christianity into a religion of strictly-performed ceremonies, as though it were an abbreviated Judaism.

Obedience to the moral law and to positive institute combined, make up the Christian's conformity to all the will of God. We can neither reject the duties his sovereignty has enjoined, nor those which arise from our relations to Him. Could Adam be the child of God, having violated a positive command ? Could Noah, Moses, and Abraham please God and lead a godly life, while the one refused to raise the ark, the second to offer his son, and the third to erect the tabernacle ? On the other hand, if Moses had made the tabernacle in the most exact agreement with the pattern, even to its smallest nail, and had lived without faith and prayer, he could not have been accepted of God. Let us reverence God as Sovereign, and also use ourselves unto godliness.

Llangefni.

A SERMON,

DELIVERED AT AN ASSOCIATION OF MINISTERS AND MESSENGERS,
AT PONTYPOOL, ON WEDNESDAY, JUNE 6TH, 1827; AND AFTER-
WARDS AT A MISSIONARY MEETING.

“And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come hereafter; and the dream is certain, and the interpretation thereof sure.”—Dan. ii. 44, 45.

THE prophet Daniel here describes the kingdom of Christ as the fifth empire, and which is to fill the whole earth. Nebuchadnezzar had had given him a description of the four great empires of this world in the immense image he saw, whose brightness was excellent, and the form thereof terrible. The head was of fine gold, and signified Babylon the Great; its breasts and arms of silver, and represented the Medes and Persians; its belly and thighs of brass, intending the Empire of Alexander the Great, or the Macedonian; its legs of iron describe the Roman Empire; and the feet, part of iron and part of clay, probably referred to the same empire in its latest divisions; the iron signifying strength, and the clay, the weakness, of some ten European powers, on which it partly depended. The same is the signification of the ten fingers and the ten horns of the beast in the Apocalypse. The kingdom of Christ is here set forth as a stone cut out of the mountain without hands; that is, without human hands, or power; but by the Spirit of God. The image, whose legs were iron, met

more than its match in the stone cut out of the mountain without noise and without ostentation. Jesus was born in the form of a servant, in poor Bethlehem; he died on the cross; was buried in the grave; but he rose again on the third day, and ascended into heaven, having left with the fishermen of Galilee a commission to preach the Gospel to every creature. He speedily sent forth his Spirit to give success to the message. The apostles went everywhere preaching the word, and the hand of the Lord was with them. The stone began to roll towards Illyricum, striking the golden-headed image, until its iron legs trembled. The stone must continue to roll along throughout all lands, until the image is broken to pieces together, and becomes like the chaff of the summer threshing-floor.

I. *Let us refer to the certainty of this event.* Christ denied not his Deity before Pilate, nor was he ashamed to confess that he had a kingdom.

1. The promise of the Father to the Son, on the condition of his shedding his blood, is a very extensive one. "I will make thee a covenant to the people, and a light to the Gentiles; that thou mayest be my salvation to the ends of the earth." The Son was given to secure, or to raise up, the earth from the deep pit of corruption, sin, and death. Isaiah talks of increasing the compensation to the Son: "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and restore the preserved of Israel; I will also give thee for a light to the Gentiles." (Isaiah xlix.) "Ask me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "All nations will come and will worship before thee." The "gates

of hell" cannot prevent the accomplishment of these promises. "All that the Father hath given unto me, will come unto me." "No one knoweth the Father but the Son," in his perfection, council, and purpose; and "no one knoweth the Son but the Father," forasmuch as the same Divine nature is found in both; and that no creature can fully know the Deity, as the Deity knows itself. But the Son makes known the Father to whomsoever, and as he pleases. The giver of such promises must have been God; and none but a Divine person was capable of receiving them, and making good their fulfilment in the salvation of innumerable myriads. On this ground also the knowledge of Christ is made as essential to salvation, as the knowledge of the Father. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Not of him as a messenger of thine, like unto Moses, Paul, and John; but the same kind of knowledge *as that of the only true God*. "And we are in Him that is True (the True One), even in his Son Jesus Christ. This is the true God and eternal life." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, which was, and which is to come, the Almighty." Was not the Creator before all creatures? But here is One who was before all created things, the cause and end of creation. He has the seven spirits of God. To him have been given the keys of the house of David. This is God manifest in the flesh. Who but a Divine Person in man's nature could have and hold all authority in heaven and on the earth? All the government is upon his shoulder. He is also a priest on his throne, and he bears the glory. He must needs have suffered the death of the cross,

and enter into his glory; and he must also be glorified in his saints, and admired in all that believe. Alliances of peace between earthly sovereigns are maintained by the sword of authority, till every article be ratified. In the covenant of peace, the Father makes bare his holy arm. The Son wears his sword upon his thigh, and rides on a white horse, with his name written on his arm; and he goes forth conquering and to conquer. The Spirit descends from heaven in the fulness of his grace and power. Prophets and apostles stand around. Balaam understood that the accursed waters which flowed from his bewitched lips could not enchant Israel, because his divinations were counteracted by the "Star out of Jacob," and the Sceptre that was to arise out of Israel; and that the borders of Moab would be unable to withstand the Messiah, whose head was higher than Agag; and whose kingdom was ever to ascend higher and higher. The stone, cut without hands, instead of diminishing, has always grown, under everybody's treatment, and strikes, in its progress, against all foes. No agency has succeeded in breaking it; while it has broken thousands of idols small as the chaff of the summer threshing-floor.

2. What shall I say now, in referring to the Scriptures that prove this?

Observe:—

Jesus Christ, at this hour, though he is high above all the heavens, *pays a close attention to his cause upon earth*, and "waits until all his enemies are subjected" to him. He shall receive of the desire of his heart. "All the ends of the earth shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee.

For the kingdom is the Lord's; and he is the Governor among the nations. All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before him; and none can keep alive his own soul. A seed shall serve him; it can be accounted to the Lord for a generation. They shall come and declare his righteousness to a people that shall be born, that he hath done this."

There are also *predictions, like bills to be paid at a certain time, and without discount.* "From the rising of the sun to its going down, my name shall be great among the Gentiles." "And a handful of corn," as a mere handful in the hand of the sower, "shall be on the top of the mountains," in high and wild places, spots not easily approached and cultivated, and not in a fruitful vale—as on the banks of the Nile;—"its fruit" shall, nevertheless, "shake like Lebanon;" not spare and poor, but large-eared and full, carried along to all lands by a strong breeze. The winds of Lebanon bore the cedar-seed to the valleys and hills of Palestine, so that myriads of its celebrated trees were found growing every spring, on every hill-slope and in every dell; "and they of the city shall flourish like grass of the earth," innumerable, green, fair, and fruitful.

Even so the Gospel of Christ, preached first by the apostles at Jerusalem, when "the fruitful place had become a wilderness;" when the Jews had lost the knowledge of God. Peter threw into the soil of man's heart "a handful of corn," on the day of Pentecost; and after, in the house of Cornelius, which entered deep into the earth, grew, produced ample fruit, which was shaken all over the lands comprised in the Roman Empire; and

the people everywhere flourished in holiness and virtue, like the waving grass of the richest soil.

The voice of the Spirit in the prayers of the church is mighty and unceasing. "May thy kingdom come. Ride thou, O King of Zion, "ride prosperously in thy majesty." "Be thou exalted, O God, above the heavens; let thy glory be above all the earth." He will ascend high enough to effect the conquest of the whole world. Such prayers have arisen from the hearts of God's people in all ages; and when all this is completed, the church has ready for its use an anthem, to sing: "For thou hast taken to thyself thy great power, and reignest," according to the petitions of thy people. Not one sigh, offered up on the golden altar, shall be lost. The apostle, we suppose, sets forth, in Romans xiii., the human nature, and all the creation, in a strong figure, as "groaning and travailing together in pain," to see the conquest of Christ over the last enemy, and the work of redemption consummated in the day of the manifestation of the sons of God.

With all this *the voice of the Holy Spirit in prophecy is in perfect accordance.* The mere echo of the Spirit of prophecy is like a burning-wind* in the ears of Satan, while he expects the gale of mercy to the world to come and sweep away his kingdom; this will also dash in pieces all the vessels that contain the wine of Sodom and the wine of dragons; which now intoxicates men at the board of devils. On this account "he has great wrath," and perpetrates all the evil and mischief he can, "because he knoweth that his time is short." "A nation shall be born in a day." "All

* Poethwynt.

nations call Jesus blessed." His government shall encompass and embrace the whole world. He will throw his shoe over Edom; and his kingdom shall extend from sea to sea, and from the river to the ends of the earth. The old serpent trembles in the anticipation of the "loud voice" which will cry out, "The kingdoms of the world have become the kingdoms of our Lord and of his Christ." All "the gates of hell" see that the stone rolls along, enlarging in its bulk, and striking idols down in India, Africa, and the southern seas. The devil has nothing secure now upon earth; he sees the great angel, with "a great chain in his hand," and he hears its links clanking, knowing well that he shall soon "be bound, and cast into the bottomless pit, and shut up, and a seal set upon him;" leaving the earth to the God that created it, and to Him who died on the cross to redeem his people.

II. THE GLÓRY OF OUR REDEEMER'S UNIVERSAL REIGN. This will consist in three things.

1. In the *conquests achieved*. These are, in the text, emblematically represented in the destruction of the image by the stone cut without hands. The stone approaches the image with the power and impetus of a stone that has rolled from the summit of a high mountain, and strikes the image on its golden head, till it falls helpless to the ground like Dagon before the ark. Then the following revolvings and crushings take place, like the ceaseless turnings of a millstone, on the image, until the gold, the silver, the brass, the iron, and the clay, are separated from each other; and, in these continued revolvings of the growing stone, from the days of the deliverance of Israel from the captivity of Babylon to the age of the apostles, and thence to this day, and onwards to the sound-

ing of the seventh angel's trumpet, the materials of the great image have yielded, and are to be separated and crushed, until the whole—all the instruments and appliances of sin, concupiscence, kingcraft, and priestcraft—are beaten small, like the chaff of the summer threshing-floor, and borne away for ever by the winds of heaven. The religion of Christ will then fill the world; the "leaven" of the gospel will have "leavened the whole lump" of humanity; the salt of Galilee will have salted the whole earth; and Christ will be "Lord of all."

Understand that all these victories are to be effected by the Word and Spirit of Christ and his providence, all the complicated machinery of which is in the hand of the Son of Man. They contain a conquest over the devil, by bruising his head; over sin, by condemning, mortifying, destroying it; over death, by swallowing it up in victory.

Satan is now the god of this world, and he governs his empire in some such manner as the Sultan does the Turkish Empire,—by employing Pashas; the Pasha of Egypt, the Pasha of Aleppo, the Pasha of Damascus, having the same spirit of tyranny, superstition, and cruelty, with himself. The devil has his pashas, or vicegerents; he has three spirits like unto toads; one coming out of the dragon, and representing Paganism; another from the mouth of the beast, emblematic of the spirit of persecution in human governments; the third, proceeding from the mouth of the false prophet, signifying all false and lying doctrine. The reign of Christ must proceed until all these pashas are conquered and exterminated. Paganism, that worships false gods, who made not heaven and earth, the sea, and the dry land. The un-

belief of the Jews is a kind of Pasha, living, blaspheming, these eighteen hundred years; an evil spirit, having with him seven spirits fouler and more hideous than itself. The evil one appointed Mohammed to be one of his pashas over a great portion of the earth. He has deceived myriads of souls. Some suppose he is described in Daniel xiii. 23—25: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and he shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; BUT HE SHALL BE BROKEN WITHOUT HAND." The Koran may be meant by his "understanding of dark sentences;" and he is to fall without hand; the government upon which the delusion depends will, of itself, from internal exhaustion, crumble and fall into dust, and, with it, the HORRIBLE LIE will lose all power over the minds of men. There is, also, the superstition and priestcraft of the apostate church of Rome. The "man of sin" is to be destroyed by the sword of Christ, and by the brightness of his coming. The Greek church is scarcely less superstitious, but has been less persecuting. The Roman church is "the great whore," drunk with the blood of the saints. Satan has pashas, also, among the Protestant churches, who pervert the gospel of Christ, taking out of it its fundamental doctrines: the Deity of the Redeemer, the merits

of his sacrifice, the divine personality and work of the Spirit. Such teaching well pleases the fallen spirit who seeks our destruction, and leads directly into the abyss of infidelity. Deism is like the *mole* at Algiers, bristling with cannon; but the stone, cut without hands, will roll towards and revolve upon that mole, until every weapon of attack is crushed into powder; and the whole shall be far more effectually destroyed than the Algerine fortification by Lord Exmouth, when he threw his cannon-balls into the very parlour of the Dey.

2. The glory of this reign will arise, also, from *the blessings it confers on the world*. A true knowledge of the gospel of salvation and the word of life, will cover the whole earth as the waters cover the sea, not with receding waters here and a full spring-tide there, but one broad expanse of water, covering every shore. The Chinese will then understand the gospel as well as the happy inhabitants of Wales; and the latter will then understand it seven times better than they do now. The faith of God's elect will then be produced in men, generally, by the good Spirit. "All the families of the earth will worship in Jerusalem," *i. e.*, according to the gospel; and thus they will worship "one Lord, and his name one." "The mountain of God's house will be established on the top of the mountains, and exalted above the hills," higher in esteem and respect than all other interests upon earth, "and the nations shall flow unto it." The fountains of the great deep broke up, and the waters swelling, covered the mountains with death and destruction, in the deluge of judgment on the old world; but here, the fountains of mercy break up, and we have a deluge of

converts, to inhabit and adorn the highest places of the earth.

General peace will be realised. From every arsenal weapons of war shall be carried to the smith; and the bearers will say, Here, turn these swords into ploughshares, and these spears into pruning-hooks: we want them no longer, their accursed work is done for ever. Look yonder, "the lion's whelp and the fatling" lie down together; the mighty lion himself quietly grazes beside the meek ox. Again, look at that child, weaned only two days ago, putting his hand into the den of the cockatrice; and the little girl just by him, carrying an asp in her little apron;—the spirit of hurting and destroying is no more found in the holy mountain of the Lord. Holiness and happiness, like twin sisters, will be found in all lands and in all hearts. Holiness will be found ornamenting the bridles of the horses; that is, without the figure, men will transact all worldly affairs for the glory of God and the good of each other. In the days of the Messiah Judah shall be saved, and Israel shall dwell in quietness. This is the name whereby he shall be called, "JEHOVAH our righteousness," and the city, "The Lord is there."

3. His kingdom is *an everlasting kingdom*. It shall not be transferred from one people to another, like earthly monarchies; but it will continue in the people of the saints of the Most High for ever, through "the power of the endless life" that is in Jesus Christ.

III. THE TOKENS OF ITS APPROACH.

It behoves us to be scrupulously careful in endeavouring to form an opinion of the beginning of the Millennium, concerning which, so many and such learned authors differ.

In Daniel xii. 11, 12, we have, mentioned, a period for the fall of the Pope and Mohammed; namely, "a thousand two hundred and ninety days;" accordingly, if the antichrist of the east, and the antichrist of the west—the Pope and Mohammed—arose in the sixth century of the Christian era, their fall must occur about 1866. If it be so, we have less than forty years between us and the Millennium, when (in this event) its dawn will break, and soon afterwards its sun arise. But the second reckoning of Daniel must be taken in to bring about the meridian splendour of the blissful period. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." When this time is fulfilled, the kingdom of Christ will be in all its glory upon earth, about the end of the sixth and the commencement of the seventh thousand years of the age of the world.

The providences of God that are to pour "the phials" on Antichrist, have already enfeebled the power of the Pope in France; and, indeed, in Spain also, which power has lost all its wealth and authority in South America. We also hope that the "phial" belonging to the Turks is about being poured out by the arms of the Greeks, with the assistance they expect from Great Britain, France, and Russia. If the "phial" is now being poured forth on the Turks, Dr. Gill admits that "the witnesses" have been killed and have risen again; for it is after their resurrection the phial is to be poured forth on the great river Euphrates.

The spirit which has moved Christians to form the Bible and Missionary Societies, proves that the summer period of the kingdom of Christ is at the door. The angel seems to be flying in the midst of heaven, as though he had found a copy of the

Gospel so long locked up by the Pope, and he intends taking a flight and a circuit high and extensive enough in the middle of heaven, to be safe from all the officers of the Inquisition, as well as to be seen and heard of all men. His feet are free, he has enough of flight in him, and his swiftness is incomparable. This angel, and "the angel of the sickle" (Rev. xiv.), are preparing for the fall of Babylon, and "the angel of the millstone" follows them; and he will "cast it [as a man would throw a ball] into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be no more found at all." The angel of the sun, already in the midst of the heavens, will then perform his great work, and evangelise to all the nations that dwell upon the earth.

Unquestionably the old serpent, the devil, is afraid of the approach of this kingdom. He understands the prophecies, and is disturbed by observing the preparations for the battle of Armageddon; and in looking forward to see Jesus on a "white horse, going forth conquering and to conquer." He is "clothed in a vesture dipped with blood." All hell is disturbed when it sees "the blood" on his vesture, crying out, "That is the vesture he wore when he trampled us on Calvary." With a fearful howl, "the devil and his angels" cry out, "That is the rod of iron with which he is going to break us asunder. We transpierced his hands and his feet with iron nails on the cross; of the same material he has made himself a rod to punish us for ever and ever." The while, his redeemed ones will shout with joy ineffable, "Hosanna! Alleluia!" His church is described as following Him on white horses to the battle of Armageddon; they came to his help against the

mighty. Not one of them was wounded, not one taken prisoner, not one killed: they all appeared alive and happy at the supper of the Lamb, which was given in the neighbourhood of Armageddon, a short time after the battle. There they magnified the justice of the Lord, while they drew water out of the wells of salvation. AMEN! ALLELUIA!

THE ASCENSION OF THE MESSIAH, AND THE
EVANGELICAL RESTITUTION.

A SERMON PREACHED AT CAERPHILLY.

"Whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts iii. 21.

THIS text is part of a second sermon delivered by Peter on the day of Pentecost, both of which, on account of their occasion and success, are more remarkable than all other sermons. As to time and occasion, it was the second sermon delivered after the crucifixion and resurrection of the Lord; and to it was given part of the success of that most remarkable day, when the church received a foretaste of the triumphs that were to follow. Under both these sermons five thousand souls were added to the church "of such as should be saved."

The question of the wounded ones is very important here. Going and weeping, they seek the way of Zion, with their faces thitherward. "Repent ye, therefore," the apostle tells them, "and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The meaning seems to be, That you may have forgiveness through the blood

of Jesus, to enjoy the refreshments of divine grace, foretold by the prophet Joel, in this world; and also that the time of the second coming of Christ, the resurrection of the dead, and the eternal judgment, may be refreshing to you. That will be a remarkable time for refreshment to believers. Christ, the Lord and Judge, will arise as the sun in his meridian splendour, and will impart life, gladness, and joy, through all the borders of the land of Emmanuel. The spirits of the redeemed will sing with joy when their bodies arise again, according to the example of the body of Christ; for the dew will be "as the dew of herbs," effecting a general refreshment, and the dew and the warmth proceeding from the face or "presence" of the Lord. The refreshment will be so powerful that it will, in a moment and for ever, remove all the drought, sterility, and corruption of the fall in Eden. "When we shall see HIM as he is, we shall be made like him." The whole day of the Gospel is a day of refreshment to the souls of the redeemed.

I. THE ASCENSION OF JESUS CHRIST.

1. This is a precious portion of the glorious Gospel. The title of the 22nd Psalm is *Aijeeth Shahar—the morning hart*. The whole psalm refers to Christ, containing much that cannot be applied to another: parting his garments, casting lots for his vesture, &c. He is described as a kindly, meek, and beautiful hart, started by the huntsmen at the dawn of the day. Herod began hunting him down as soon as he appeared. Poverty, the hatred of men, and the temptation of Satan, joined in the pursuit. There always was some "dog," or "bull," or "unicorn," ready to attack him. After his first sermon the huntsmen

gathered about him, but he was too fleet of foot, and escaped. The church had long seen the Messiah like "a roe, or a young hart, upon the mountains," had "heard the voice of her beloved," and had cried out, "Behold, he cometh, leaping upon the mountains, skipping upon the hills;" sometimes he was even seen, with the dawn of the day, in the neighbourhood of the temple, and beside the enclosures of the vineyards. The church requested to see him "on the mountains of Bether," and upon "the mountains of spices." The former probably signifying the place of his sufferings, and the latter the sublime acclivities of light, glory, and honour, where the "hart" shall be hunted no more. But in the afternoon, the huntsmen, who had been following the "young roe" from early day-break, had succeeded in driving him to the mountains of Bether. Christ found Calvary a craggy, jagged, and fearful hill—"a mountain of division." Here he was driven by the huntsmen to the edges of the awful precipices yawning destruction from below, while he was surrounded and held at bay by all the beasts of prey and monsters of the infernal forest. The "unicorn" and the "bulls of Bashan" gored him with their horns; the great "lion" roared at him; and the "dog" fastened himself upon him. But he foiled them all. In his own time he bowed his head and gave up the ghost. He was buried in a new grave; and his assailants reckoned upon complete victory. They had not considered that he was a "morning hart." Surely enough, at the appointed time, did he escape from the hunter's net, and stand forth on the mountains of Israel, ALIVE, and *never*, NEVER to die again. Now he is with Mary in the garden, giving evidence of his own resurrection; in a moment he is at Emmaus,

encouraging the too timid and bewildered disciples. Nor does it cost him any trouble to go thence to Galilee to his friends, and again to the Mount of Olives, "on the mountains of spices," *carrying with him the day-dawn*, robed in life and beauty for evermore.

2. Let us now attend to his *ascension*. He was crucified at the feast of the passover; his blood was shed for the salvation of his people at the moment that the Angel of Justice came to Calvary, and, seeing the blood shed for atonement, he only slew the first-begotten of God; and his death delivered from death the church of the first-born. There were but fifty days between the feast of the passover and the Pentecost. The Redeemer staid upon earth forty days; now he had but a short time to go to his Father's house and to prepare "the sheaf of the first fruits," to shake it over the earth, for he was to do this with his own hand; as Peter says, "He hath shed forth this which ye now see and hear." He is the Invisible Controller of the powers of the spiritual world; and he is Lord of men. Like a swift-footed hart he arrived at home, in his Father's house, against the feast, for he was its chief minister. He led his disciples into Bethany, the home of Lazarus, Mary, and Martha, who were probably now alive, but he had no time to call upon them. Jacob and Moses left this world in the act of uttering benedictions. Our Redeemer also lifted up his hands and blessed them; and it came to pass, while he blessed them, that his feet, the feet that had been nailed to the cross, left the earth; his whole person ascending perpendicularly, for he was Lord of all nature's laws. Up he gradually went: his disciples looking at him with amazement and fear, until "he was

carried up into heaven." The last glimpse they caught of him was when he stepped into the chariot of uncreated light, myriads of angels forming his escort, and ten thousand times ten thousand seraphim and cherubim constituting his train.

The Lord Jesus was not a temporal Messiah ; and he travelled not in chariots of worldly splendour, calling at the palaces of the great while upon earth, as, for instance, at the court of Herod, then at the house of the high-priest, and then, with all haste, to Pilate's ; he did, indeed, call upon these once, but it was in disgrace and obloquy, with bound hands, and loaded with dishonour and infamy. John the Baptist had been preparing the way for the chariot of mercy, by cutting down trees, leveling hills, and raising hollows. The Lord Christ proceeded in the chariot of salvation throughout Palestine as rapidly as though he had been drawn by the most swift-footed quadrupeds ; and he passed over mountains of poverty, opposition, disgrace, and death. The unhappy and the miserable he ever sought out and loved to bless. These he met in every place, at the corner of every street. Now he turns water into wine, in Galilee ; anon, he has crossed the sea, rebuked the storm, and showed himself Lord of wind and wave. Again, at Capernaum, healing the nobleman's son ; natural diseases acknowledge his power ; and, in giving life to the dead daughter of Jairus, he proves that the king of terrors dares not resist him. Before we have ceased wondering at all this, he meets the funeral of " the only son of his mother, and she was a widow ;" this he cannot withstand ; filled with compassion, and bent upon deeds of mercy, he restores to her wounded heart her only son, in renovated life, and perfect manly health. Still moving on in the

chariot of mercy, he arrives at the grave of Lazarus; weeps as the man, feeling as a man; raises his friend from the grave with the power of the God; and inscribes, on the despoiled grave-stone, "I am the resurrection and the life." Before we have wiped away our tears, and while the cup of joy is yet in our hand, we see him passing through Jericho, and saving the greatest extortioner of the district; thence leaving Zaccheus, he finds out the woman with the issue of blood, and his very word effects a cure, that all the skill of the land had, for eighteen years, attempted in vain. Thus is the mind impressed in reading the life of Jesus upon earth. Towards the close of that life he was hemmed in by the powers, civil and ecclesiastical, of the land of Judea. He was apprehended as a thief; he was taken from prison and from judgment; but he never left the chariot of mercy; he held the reins in his hand with unyielding firmness; and he drove, with unerring directness, through all the hostile powers of earth and hell: never letting forth a single arrow of judgment, for he rode in the chariot of mercy. Besides the suffering he himself endured, the penal inflictions upon himself, there was no storm on Calvary. His revilers, enemies, murderers, were borne with. Oh, it would not have been a thing to be astonished at, had Justice said, I must here, and at once, visit with righteous judgment, for all this most barbarous and blasphemous cruelty, you that buffet, that spit in the face, that mock, the Holy and Innocent Sufferer. But, "No, let none suffer to-day but myself," is the language of incarnate meekness and incarnate love. "O Father, forgive them, for they know not what they do. As *I* die to-day, Death has work enough on his hands; he never before

had such a contest as that in which he is now engaged; he never felt exhausted before. Let him confine his attentions and energies to me. And, O Father, as I pass through this storm of fire and smoke, I wish to manifest the love and mercy that even this hurricane cannot extinguish." Hereupon he snatched from the very jaws of hell the malefactor, and opened some graves, whence arose some dead of the true saintly lineage, and escaped, for ever, the power of the tyrant.

Where are we now? It is not long since we were at Bethany, and we saw Christ ascending into heaven. Here are two angels; they seem dressed in their fairest and sunniest robes. They address the disciples, "Ye men of Galilee, why stand ye gazing up into heaven? Go, every one to his own work, and preach the Gospel from Jerusalem to Illyricum." The disciples had been distressed and terrified when their Lord was apprehended and slain; a heavy and dark cloud rested on their prospects, and weakened their faith; but now having seen him again alive, having witnessed his ascension into heaven, they knew it was the Messiah, the Christ of God, and they never feared, never doubted again. The recollection of the scene never failed to strengthen them in every temptation to doubt, and to nerve them to the combat in its severest and most dangerous forms. It was also an evidence of the truth of their message, which none could effectually resist or gainsay.

* * * * *

He ascended on high, took captivity captive, and received gifts for men. The ancient prophecy of David is fulfilled here on the foot of Mount Olivet. To "take captivity captive," signifies that Christ conquered the allied principalities and

powers, the devil, sin, death, and hell; and that he deprived them of the instruments wherewith they enslaved men. He not only silenced the cannon on the spiritual Gibraltar, but he took rock, fortification, and all. He not only silenced the horrible and destructive battlements of the powerful and compactly-united ghostly enemies, but he threw down the towers, razed the castles, and took away the keys of the dungeons. He is the Master henceforth, and for ever. He did, also, at the same time, save his people. Where, O Jesus, is the army of which thou art the Captain? "Here! all the names are written in pearls on the breastplate which I wear as a high-priest." He had no sooner left the grave than he began to distribute his gifts, and did so all along the road on his way to his Father's house; and especially after he entered the heaven of heavens, did he shower down gifts unto men, as a mighty conqueror loaded with treasures with which to enrich and adorn his followers and people. They were gifts of mercy: gifts to the rebellious; to those who threw down their arms at his feet in penitent submission, that the Lord God may dwell among them. The Apostle shows that a portion of these gifts are gifts of ministry. Accordingly, whenever God condescends to dwell among a people and in a country, he gives that people and country this ministry. He sends them his Gospel in the mouths of faithful servants. He establishes there his house; the board and the candlestick; and then, in his Spirit, he dwells there and blesses his heritage.

In the twenty-fourth Psalm, we have an account of the actual entrance of Christ into heaven. When the King of England wishes to enter the city of London, through Temple Bar, the gate being

closed against him, the herald demands entrance. "Open the gate." From within a voice is heard, "Who is there?" The herald answers, "The King of England!" The gate is at once opened, and the King passes, amidst the joyful acclamations of his people.

This is an ancient custom, and the allusion is to it in this Psalm. "The Lord ascended with a shout;" he approached the heavenly portal,—the herald in his escort demanded an entrance, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." The celestial watchers within ask, "Who is this King of glory?"—The heralds answer, "The Lord strong and mighty, the Lord mighty in battle." The question and answer being repeated once more, the gates lift up their heads, and the everlasting doors are lifted up. The Prince enters his Father's palace, greeted with the acclamations of heaven, all whose inhabitants unite in one shout of joy ineffable: "The Lord of Hosts, he is the King of glory." * * * *

"I am going to prepare a place for you. I have been as a young prince from home; I was brought up in the court above; I know every mansion there; because I came from thence, and am now shortly returning thither. Nor shall I be idle there; I shall be your minister in the heavenly sanctuary. I will frequently bring forth bread and wine, as did Melchisedek, who was of the same order of priesthood with me, to encourage your hearts, and gladden your spirits in your contests with my old foes—sin, Satan, the flesh, and the world. I will send my Spirit, like a column of fire, to disturb and frighten away all the beasts of the forest. He will prepare in you a place for me, and will lead you

to live in me. Nothing can destroy the possession I have of you: I will take you to myself. Your love shall not die while my love lives."

II. LET US REFER TO THE NECESSITY OF THIS ASCENSION, AND THE CONSEQUENT RESTITUTION OF ALL THINGS.

1. "Whom the heaven must receive." There is a divine and blessed necessity; one complete, unbroken chain of heavenly workmanship. The "must" of love, purpose, merits, covenant, suretyship, faithfulness, truth, God's power; and the last *link* in the chain is the sinner's actual salvation. "Other sheep have I that are not of this fold,"—they must be gathered together or they die. I will go after them. How far? To what distance? It is useless to attempt a computation. I go till I find them; I *must bring* them; how far soever I may be obliged to go, I go till I have them—and then return with them.

This necessity refers to the whole plan of salvation; that is to say, God's purpose *must* be fulfilled, and to complete that fulfilment, the heaven *must* receive the Lord Jesus Christ.

2. "Until the times of restitution of all things." God began to restore when he gave the parents of our race the promise of the Messiah. This restitution comprised all the godliness of the Jewish people, all the light granted them, and all the spiritual gifts enjoyed by their leaders. John the Baptist was also a restorer, turning many carnally-minded Jews to the faith of Abraham. Jesus did much in the same way during his lifetime: he set many spirits in order, from satanic influence and perversion, as well as many bodies in health and vigour. "The dispensation of the fulness of time," is "to gather together in one, all things in Christ,

both which are in heaven, and in earth, even in him." The promises of deliverance in Isaiah lxi. 17—21, were not exhausted in the restoration of the Jews, the conversions of the apostolic age, in the Reformation, and in later gifts of mercy. The "new heaven, and the new earth" are yet to be created; human life to be extended; human diseases to be diminished in number and intensity; peace to obtain universally; and at last, when the appointed hour arrives, Christ will gather his elect together from the four winds of heaven, and the four quarters of the earth, and take them with him, and they shall be for ever with the Lord. Are we thus restored to Christ, his house, his people, his service? If we are, we are in a blessed condition; death shall soon be swallowed up in victory, though once it appeared so probable that he would swallow us for ever; and in the new life of the second Adam, our happiness is secure for ever.

[We have given this sermon in an abbreviated translation, that the reader may have an illustration of what is advanced in the last chapter of the *Memoirs*, in reference to Mr. Evans's addiction to almost an exclusive attention to one part of his subject when it engrossed his thoughts. Thus, in the preceding sermon, he has entirely yielded himself to the ascension of Christ itself, and has left himself little room to dwell upon the connexion of that event with the restitution of all things: and the little attention he pays to it at the close, is that of a worn-out man. This sermon he preached at Caerphilly, and in certain places in the neighbourhood, when he was in the very midst of the excitement that followed his settlement there. All his strength was brought to bear on the Ascension;

and what he said of the Restitution, he hurried through in the heat of the moment in words of fire, and abruptly closed. He wrote it during the weeks and months of its being frequently delivered; and this accounts for its having been actually prepared by his own hand in this exact shape. Much as I have given under the first head, I have omitted much, and have abridged the whole by the omission of some sentences, and the shortening of others; thus making it, as I hope, more acceptable to the English reader; while, to the Welshman, the compression can be no injury. A great difference in this respect will be found in the following sermons; each of which was coolly written out for the press, with a view to make a volume of Sermons, that would contain a specimen of the *manner* and *substance* of his ministry. As a *study*, however, this one will be found most interesting.]

THE CHRISTIAN'S HASTENING TO THE
DAY OF GOD.

A SERMON.

"Wherefore, beloved, seeing that we look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."—2 Peter iii. 14.

I. WE ARE HERE LED TO CONTEMPLATE THE
AWFUL SCENES THAT CHRISTIANS EXPECT TO WIT-
NESS IN THE DAY OF JUDGMENT.

The Apostle wished to stir up the pure minds of his brethren by way of remembrance; and, in order hereunto, he brings before them these mighty events. Peter's description in the tenth and eleventh verses of this chapter, is far superior to anything in Homer, Milton, or Shakspeare. The latter has said—

"The cloud-capp'd towers, the gorgeous palaces,—
Yea, the great globe itself, and all that it inhabit,
Shall pass away; and, like the baseless fabric of a vision,
Leave not a wreck behind."

Peter raises the thoughts of the reader to a point of observation, from which he sees the heavens and the earth enwrapped in flame, and melting away with a fervent heat, until the whole is reduced to dust; and before the mind has recovered from the tremendous sight, it is overwhelmed with astonishment to behold gradually arising out of the ashes of the consumed world, "a new heaven and a new earth," far surpassing in sublime beauty the former, and also "in which righteousness dwelleth."

Let us, however, attend to the wondrous scenes which the Christian expects to witness in the day of judgment.

1. Observe *the name* given to this day, to distinguish it from all other days,—“The Day of God.” The world has had its day; nations and particular persons have had their day; the Atheist has had his; the infidel, the prayerless, the enemy, and the avenger, each has had his day: God will also have his. If they have lifted up their heads in their day, He will show forth his power, justice, grace, and glory in his own day. It is called, “the day of Christ,” because he will then accomplish the work of salvation. The Christian Sabbath is called “the Lord’s day,” because as the Lord of the Sabbath he has appointed the first day of the week instead of the seventh, to be a day of rest; and also to commemorate his resurrection, when he had laid down the firm foundation of the sinner’s deliverance, and rested from the labours of redemption.

2. *The personal appearance of the Son of God* will fill this day with awful glory. He will appear

in flaming fire. His feet will be like pillars of brass, his eyes like flames of fire; out of his mouth will proceed a two-edged sword, and his face like the sun shining in his strength, from whose brightness the heavens and the earth will flee away. When he first appeared, he came wrapped in swaddling clothes—in the form of a servant; but the second time he will come in the form and dignity of the Lord of the living and the dead. Then he came in poverty, now he comes in wealth. He came to be judged, he will come to judge. He was dumb before Caiaphas and Pilate; but at his second coming Caiaphas and Pilate will be dumb before him, holding up their hands at the bar of justice. He came to die and be buried; he will come to take death and hell, and to cast them into the lake that burneth with fire and brimstone; and they shall never come from thence to annoy his people. His blood, through which he entered into heaven, will not fail to keep death out for ever and ever.

3. Then shall *be dissolved the present system of the visible creation*. How unutterably awful the sight described by the apostle! God will employ the element of fire, called here, *fervent heat*. Now, the fire lives with the other elements, as did the water before the deluge; but when he took that element in his hand, as his agent, it speedily overmastered all the others, covering the highest mountains of the earth. The fire, now in God's hand, will be, indeed, *fervent heat*; it will grow furious, blaze, and encompass the earth, with all the edifices on its surface, and all the minerals in its depths, and will dissolve the whole as minerals are dissolved in a furnace. The sea will boil as a pot; the fishes shall be all burnt; and all the beasts on the earth and in the air shall

perish. When the eye is lifted up to the great concave of heaven, it will be found yielding and passing away with a noise, as the roof of a burning house falls into the unquenchable flames. There will be no sun, moon, or star to be seen ; all will have passed away in the conflagration. This fire will dissolve all bodies, but the bodies connected with immortal souls. They will be the witnesses of the Son of Man to the scene, and all of them shall be ranged before him. "Every eye shall see him."

4. All the *machinery of the means of grace* shall be removed with the most awful dignity and authority. The same authority that let down "a certain vessel, as it had been a great sheet knit at the corners"—the Christian dispensation—will now take it up again. In one short moment, He who commanded to preach, pray, sing, &c., will prohibit it for ever. The voice and shout of the archangel will then be heard declaring, "Let him that is filthy be filthy still ; and he that is righteous, let him be righteous still." Close the fountains, there are no more to be washed ; servant of the highways and hedges, return home ; hunters of the forest, come back. Take up the net of the Gospel from the sea of the world. Trumpet of the Gospel of grace, cease thy sounding. Hearst thou not the echo of the trumpet that calls, not to the throne of grace, but to the throne of judgment ? "The end is come."

5. *Awful powers* accompanied the first coming of Christ. Though he was so meek and lowly, yet was there mighty energy in his sermons, miracles, death, resurrection, and ascension. They had a voice that shook the threshold and the door-posts of the castle of death, and lifted up the heavenly

gates higher than ever. The achievements of mercy impressed men with his power on his first coming; his might will manifest itself at his second advent, in justice, as well as in mercy. The same voice that raised the dead, and wrought his other miracles, in Judea—the voice, that in the ministry of the Gospel, raises the valleys, brings down the hills, and makes the crooked straight, before which “all flesh is as grass”—that same voice, with the sound of the trumpet of judgment, will now bring up all the dead from their graves in the earth and in the sea. All mankind will be gathered together in a moment, with Adam, the father of the race. Myriads will be entranced with fear; myriads will then begin to rejoice; the sight of Jesus will make them like him for ever.

6. What awful, astounding, and gracious mysteries shall then be made known, when all the devices of men's hearts shall be made manifest beyond the veil! Everything concealed behind the scenes, in providence and redemption, shall then be brought forth. The love of God to the fallen sinner; the value of the blood that redeemed him; the regeneration, the sanctification of the Spirit, all bound up in the bond of peace, will then appear in their proper greatness, wonder, and glory.

7. Then will the kingdom be given up to the Father by Christ, whom the Father appointed to raise the tribes of Israel, and a covenant of the Gentiles, to secure, or preserve the earth. With what ineffable dignity and grandeur will the Redeemer perform his part in this transaction! (1.) He will give account of his disciples. ‘Here am I, and the children which thou gavest me.’ (2.) He will account for the treasures of grace and

glory deposited in him, to be communicated to the church. The vast number of the redeemed will be pointed to as having life from his life, righteousness from his righteousness, and wealth from his unsearchable riches. (3.) He will also give account of the enemies whom he was anointed to overcome. He will show sin condemned; the devil dispossessed of his usurped power, and, there and then, present with uplifted hand at the bar of the universe before the Son of Man. The empire of the grave destroyed, and death swallowed up in victory, will enter into this giving up of the kingdom; that God may be all in all. God in his persons, and in the plan and work of redemption, in his grace and wisdom, will be all in all. Of Him and through Him all things proceeded, and to Him all glory and praise will evermore ascend; for His is the power and the greatness that belong to the kingdom of grace.

II. THE DESIRED READINESS TO MEET THESE AWFUL EVENTS.

1. Believers foresee them in the light of God's word, and their faith draws nigh unto them, like unto a mirror, in which they see the ruins of the world. "Seeing that we look for such things," having been again and again espying into the events of the future conflagration. We have been, in the first part of this discourse, looking at the ruins, not of Carthage, Babylon, Nineveh, and Tyrus, but a far more strange and terrific scene—the vestiges of the earth itself consumed to ashes by the fervent heat of the last day. This had so taken hold of the believers to whom this epistle was written, that it was part of their system of thinking; they constantly looked for and hastened towards the day of God. This event had taken firm hold on their

minds, and it was a part of their hourly calculation and meditation. They had a profound interest in it, and in the providence that hastened its approach; and this interest they cherished, not inconsiderately and presumptuously, but with godly fear. The principle of faith in them induces them to labour, that the Judge may find them in gracious order when he cometh.

2. Is there a way in which a sinner may be prepared to meet the Judge in his majesty? Yes. When? Before you leave this world. Is it not too late for this congregation to seek this readiness? No! "To-DAY, if ye will hear his voice." Is it not too late in the day? No! "Now is the accepted time, now is the day of salvation."

3. What will secure me in the last judgment? The answer is short, concise, and infallible: Faith in the Judge, *now*, while he is in his office as Saviour. 'This is the current testimony of all the Scriptures, "that he who believeth shall not perish." "Believe in the Lord Jesus Christ and thou shalt be saved." With the heart "man believeth unto righteousness, and with the tongue confession is made unto salvation." This faith is the gift of God. The light of his Gospel enters the mind with all "the exceeding greatness" of God's power, and possesses the heart, the understanding, the will, and conscience. "Faith cometh by hearing." What hearing? The hearing of the voice of the Son of God, who causes the dead to hear and live.

4. This faith, though not the produce of man's labour, but the gift of God, is an active principle in the soul, and exercises all diligence to add unto itself. Faith, by love and hope, conquereth the world, purifies the heart, and keeps the candles—

watching and prayer—burning all night, that the whole house may be in order when the Judge cometh. Faith sustains a constant effort in the soul to stay in the love of God, with prayer in the Holy Spirit, and looking for the mercy of the Lord unto everlasting life.

5. The Gospel guarantees to every believer, in a distinct promise, that he shall not perish in this world, in death, or in judgment. It is said, "He has gone over from death unto life," by the faith that unites to the Redeemer. The Christian does not doubt the Son of God's power to save him, but frequently finds cause to ask, "Have I a true faith?" The only sure proof we can have of an interest in the salvation is that our faith in Christ brings on the spirit of Christ, as a fountain of spiritual existence and discernment; whence we receive, first, peace with God and with our own consciences. This state of mind is jealous of sin, in omission or commission. Faith will not allow sin to reign. Faith has an "ear to hear" all that the Spirit saith, in commandment, warning, threatening, and admonition, as well as in testimony and promise. It is thus that sin is kept in subjection, and the labour of love and of duty flourishes. It will not allow the lights to be put out in the house, nor the loins of the mind to be ungirdled for indulgence in worldliness and impiety. Second, Faith pays especial attention to the whole deportment. It describes every spot on the countenance and the dress, and calls aloud for purification in the blood of Christ. Third, Faith has a sharp eye and a thin ear, for it is to it Jesus addresses himself, saying, "He that has a spiritual ear will hear the instructions of the word." The light of the word makes manifest to him all that is wrong and

evil in his words, in his whole conduct, that he may come to meet the Judge through "the washing of the water by the word," being at length cleansed and sanctified, so that the Lord will put him in his own presence without fault, and blameless.

6. Faith is a living principle, and, by the influence of the spirit of life, continues the union between the mind and Christ, his righteousness, and image. The tendency of the true faith is to attract the heart to Christ, from the world and its lusts, to preserve the heart in Christ, casting away the old man and his deceitful propensities; putting on the new man, until that which is mortal is swallowed up of life. The spiritual discerning of the Christian is a pure principle; but this purity needs constant stirring up, by preaching the love, grace, and merits of Christ, together with the promises, threatenings, and duties of the word; that will stir up the purity, wherever it has been given by the good Spirit.

THE GOSPEL A SALVATION FROM HEAVEN.

A SERMON.

"Even the mystery that hath been hid from ages and from generations, but now is made manifest to his saints."—Col. i. 26.

THERE is a natural theology and a revealed one. The first treats of God in creation and providence, while the conscience and reason of men receive the pale light they communicate of the Unknown. "For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power

and godhead, so that they are without excuse." For what? For their ignorance of God, and their idolatry; for the evidence to the existence and power of God shone so bright into their consciences as to make them without excuse, because they did not glorify God according to their knowledge of Him. The first part of Paul's sermon at Athens was according to the natural theology. God, who made the world; the Giver of Life to all who inhabit it; in whom we live, move, and have our being; the Eternal Power, who fits us for, and places us in, our respective habitations; Him did the apostle preach to the Athenians; Him the world already might have known, and "they should seek the Lord, if, haply, they might feel after him, and find him." A brighter prospect they had not, nor could have, without a special revelation.

Paul frequently refers to mystery, and to godliness. By godliness, we understand, first, what man was, *like unto God*, before the fall, and what he lost by that fall; and by mystery, in such a connexion as that before us; we are to understand the revelation of the plan of salvation in the gospel, never made known before. Hence it is that the salvation of man, by the mediation of Christ, is called a mystery that was hid in God; that is to say, in his purpose, before the foundation of the world.

All the information communicated by the natural theology went to show the existence of God, and the fact of our misery; it therefore only created apprehension and agony, inducing a thousand questions in reference to our condition and prospects, which neither of its four oracles could answer. Creation, providence, conscience, and

the reasoning powers of man, were alike unable to give the information desiderated by the anxious spirit, under the pressure of its intense convictions of immortality, death, probable judgment, and the world to come. Here the light of nature abandons man, in the very crisis of his inquiries, his fear, and terror; and it is here, alas! Deists will have to stay! The mystery that was in God, and that began to be declared in the early promise, was very gradually unfolded from age to age, until the veil was entirely removed in the resurrection of Jesus Christ; it is a *new thing* from heaven, and given us to take away the agonising fears of man, to respond to all his inquiries concerning God, and the way to his favour; which, in substance, is to have Christ in us, a sure foundation to the hope of glory. The Christian's hope for the future rests entirely on the efficacy of Christ's sacrifice. If the gospel came from heaven, his hope is on the rock, and not on the sand. If the Gospel is true—if it be a mystery come forth supernaturally from God—every believer's condition is safe for ever.

This is the great question: Is the gospel a mystery from heaven? Is it true? Numerous evidences and proofs have been alleged and substantiated to prove the affirmative of this question, which infidelity has hitherto utterly failed to gainsay. From the beginning, the greatest talents have been employed against the divine revelation, but the Bible has maintained its character as the Book of God. Voltaire and Paine are gone; the Bible has survived, and is as promising as ever in its aspect upon the future; giving every reason for calculation that it will increase in its influence, and extend its power, until the whole human race

do it cordial and joyous homage. The world's chiefest wisdom, its religion, its sins, its virtues, and its wealth, have been arranged and arrayed against it, but all has been fruitless; the divine book has urged its successful course through all hindrances and obstacles, disregarding alike the enmity of the Jew, the Greek, and the Roman; exercising its own hidden energy in spite of all. Though its preachers have been persecuted, apprehended, and put to death, the gospel has not been buried—God's word could not be imprisoned. The Gospel has preserved entire all its doctrine and all its order. It has come forth from all fires as did the three Hebrew youths, not only unconsumed, but without receiving the slightest imaginable injury.

We shall glance at the external and internal evidences to the truth of the Gospel.

I. THE EXTERNAL EVIDENCES.

A considerable number of persons have laid claim to inspiration, saying, *Thus saith the Lord*: they have lived in different ages and circumstances, and have differed widely from each other in education, habits, and mental acquirement; yet they have all drawn the same character of God and of man.

That there have been such men as those to whom the several books of Scripture are attributed, is beyond doubt as an historical fact, as Moses and Isaiah. Isaiah, the celebrated Hebrew bard, the bard of the true God, lived about the same time as Homer, the Greek bard of the false god.

That the books constituting the Bible were written by such men as those whose names they bear, is capable of satisfactory historic proof; the

Pentateuch, by Moses; Paul's Epistles, also, by him.

That the copies have been preserved without material error, by means of the multiplication of copies, so that one copy was a witness to and a check upon the alteration of another. The oracles of God, in the Old Testament, were entrusted in the Hebrew text to the Jewish church, and preserved to the Gentiles in the Greek Septuagint.

The account those books give of the creation of the world is reasonable; they attribute it to a God capable of the act, and of whom the act is worthy. Philosophy presupposes the creation of the world by some one, but she has never taught the world's Creator, much less its Saviour; leading it only to false gods, Jupiter, and the like.

The chronology of the Bible. In the days of Augustus Cæsar, a decree went forth that all the world should be taxed. This is an historical fact, abundantly sustained by other evidence.

The history of the world testifies to the existence of such men as Ahasuerus, Nebuchadnezzar, David, Solomon, John the Baptist, and Herod. The Bible says that an angel destroyed the hosts of Sennacherib. Ancient history says that thousands of mice came in the night and ate the bow-strings of the soldiers. This is corroborative evidence to the effect that there was such a person, at the specified time, and in the circumstances, &c., &c.*

II. We now come to the INTERNAL EVIDENCES that prove the Gospel to be of God.

God's perfections are, in some sort, to be seen in

* These are obviously mere heads on which he discoursed at large, in delivering the sermon.

all he has done, and in all he has spoken. He imprints some indication of his character on everything that his hand forms, and that his mouth utters, so that there might be a sufficient difference between the work and speech of God, and those of man. The Bible is the book of books; a book breathed out of heaven. It was easy enough for John to determine, when he saw the Lamb with the seven horns and the seven eyes in the midst of the throne, that the Godhead was there, and that such a Lamb was not to be found amongst creatures. When one saw a stone with seven eyes before Zerubbabel, it was not difficult to conclude that it was a stone from some unusual mine. In looking at the page of the starry sky, the work of the fingers of the Everlasting Power is traced in the sun, and moon, and star: all proclaim his name and tell his glory. I am very thankful for books written by man, but it is God's book that sheds the light of the life everlasting on all other books. I cannot often read it, hear it, or reflect upon it, but I see—

1. *Eternity*, like a great fiery eye, looking at me from the everlasting and the infinite distance, unfolding mysteries, and opening before me the doors, windows, and chambers, in the (otherwise) unknown and awful state! This eye leads me to the source and cause of all things, and places me in the presence and sight of the Almighty, who has in him something that would destroy me for ever, and yet something that spares and animates me; pressing me down, and at the same time saying, "Fear not;" something that melts me into penitence, and, at once, causes me to rejoice in the faith; inspiring me with the fear of joy; something that creates a wish in me to conceal myself from Him, and then a stronger wish to stay for ever in the light of his countenance.

2. *Omniscience* looks at me, also, like a divine eye out of every chapter, verse, doctrine, and ordinance of the Gospel, and searches me through and through. The attempt at concealment from it is utterly vain. To this eye darkness is as the light. It has descried correctly into the deepest abysses of my spirit; and it has truthfully drawn my likeness before I received God's grace; having received it; and the future is also transparent before it. There is something in the scanning of this eye that obliges me to confess, against myself, my sins unto the Lord; and to cry out for a new heart, and a right spirit; for the Author of the Book knows all.

3. When I yield to pensive reflections, under a sense of sin, and when I see the tops of dark mountains of disease and trouble at the terrors of the grave, I see in the Bible *Infinite goodness*, fairer than the SHEKINAH of old, looking at me out of eternity; it is like the smile of the Eternal King from his throne of mercy; divine love, merits of Christ, riches of grace, they are all here, and they assure me, and I listen to the small still voice that follows in its train, until I feel myself lifted up out of the cave of despair by the dark mountain; and I stand on my feet, and I hope, and hear the proclamation of the great mystery. "Behold, I come, as it is written in the roll of the book. If I must die, I am willing to die, for I come to seek and to save that which is lost."

4. *Holiness, righteousness, and purity*, look at me out of the midst of the Book, like the fires of Sinai to Israel, or the I AM out of the burning bush, causing me to fear and tremble, while I am yet desirous of looking at the radiant glory, because it is attempered with mercy. I take my shoes from off my feet, and approach, on my knees, to see this

great sight. I cannot live in sin in this presence, still it does not slay me. The Eternal Power is here, and with one hand it conceals me in the shadow of redeeming mercy, and with the other it points out the glory of the great and wondrous truth, that God is, at once, a just God and justifier of him that believeth in Jesus. Where thy glory rests, O my God! there let me have my abode.

5. I also see *infinite might* radiating from the doctrine of the Book, like God's own eye, having the energy of a sharp two-edged sword. Without asking permission of me, it proves itself "quick and powerful, and pierces even to the dividing asunder of the soul and spirit, and of the joints and marrow;" it opens the private recesses of my heart, and becomes a discernor and judge of its thoughts and intents. When Lord Rochester, the great wit and unbeliever of his day, read Isaiah liii. 5, &c., "he was wounded for our transgression," &c., divine energies entered his spirit, and did so thoroughly pierce and pervade it, that his infidelity died within him, and he gladly received the faith and hope that are in Christ. The power of the Gospel visited Matthew at the receipt of custom, the woman at the well of Samaria, the malefactor on the cross, the converts on the day of Pentecost, Paul by the way, and the jailor at Philippi; in them all was exerted this resistless might of grace. The "*Let there be*" of the original creation, which none can withstand.

6. When I am weak, and *distressed*, and *alone*, and none to receive my tale of sorrow, none to express a word of fellow-feeling or of care for me, in the living oracles of the Gospel I see divine wisdom and loving-kindness, looking at me tenderly,

compassionately, through the openings of my prison, and I feel that He who dresses the lily of the field, and numbers the sparrows, is near me, numbering the hairs of my head, listening to my cries; and in all the treasures of grace and power, that was able to say to the lost one, at the very door of the pit, "To-day shalt thou be with me in Paradise," fearing no hindrances that might intervene between Golgotha and heaven; he is the same gracious Redeemer and Preserver to every one that believes in his name. Who will teach me the way of wisdom? who will guide me to her dwelling-place? It was in the Gospel that wisdom came to reside near me, and here she teaches the most untoward, convinces the most hard-hearted, reforms the most licentious, and makes the simple wise unto salvation.

7. *I am sometimes filled with questions of anxious import.* Art thou from heaven, O Gospel? Thou hast caused me to hope; art thou a rock? The reply:—Dost thou not see in my face the true character of God, and of the Eternal Power Incarnate! Dost thou not discern in Jesus, the image of the Invisible God, which, unlike the first Adam, the second Adam has preserved untarnished? And dost thou not feel, in looking at it, thyself gradually changed into the same image, even as by the spirit of the Lord? In looking at God's image in the creation, the vision had no transforming power, but left "the wise men" of the ancient world where it found them, destitute of true knowledge and happiness, without hope and without God in the world; but here the vision transforms into the glorious likeness of the sublime object, even Christ.

* * * * *

The character of God given in the Gospel is

complete and perfect, worthy of the most blessed One, and there is no perfect portraiture given of him but in the Gospel. Mohammed's God is *unchaste*—Homer gave his Jupiter *revenge*—Voltaire deified *mockery*—Insurrection and War were the gods of Paine; but the character of the God of the Gospel is awful in truth, and lovely in goodness. In Isaiah vi., the vision of the divine glory caused the six-winged cherubs to conceal their faces; but in Revelations iv., the six-winged living things employ five wings to fly, and only one to veil their faces, while they are full of eyes behind and before, looking forth unveiled. All the worshippers under the Gospel, look with open face—without a veil, and on an unveiled object. Amen.

THE WAR TO REGAIN PARADISE.

A SERMON.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head."—Genesis iii. 15.

EVERY account, but that found in the Bible, of the creation, is intricate, obscure, and irrational. With what majesty is the Highest described as calling everything into existence. "*Let there be light,*" &c. All comes into being as the result of the divine volition. In the third chapter of this first book of the sacred collection, we are struck with the awful view in which our nature is described as falling from God and purity, like a ship, set on fire of the devil, sinking with all the crew, a total and miserable wreck.

We are also struck with the subtlety and wicked-

ness of the tempter, coming to the woman in the absence of her husband. The bait he used was "ye shall be gods;" she, believing him, saw that the fruit was good, that it was pleasant to the eyes, and a tree to be desired to make one wise, took it, and ate thereof, gave her husband, and he did eat; man was caught in the snares of sin, and the devil invited Death to partake of the spoil. Eve knew not before that there was such a thing as falsehood. Man fell; became sinful in his disposition, mortal in his body, and in his spirit subject to everlasting exile and ruin.

This is the Lord's first visit to the fallen man. His voice was heard in the garden in the cool of the day,—a voice which our first parents well understood. He was walking among the trees of the garden at the time of the cheerful morning breeze that preceded the rising of the sun. A court was immediately held. Adam and Eve were at once called into the presence, and arraigned, and they were examined successively. Even the Tempter was called to court: I apprehend he was obliged to appear in the shape of a serpent;—and lo! *war is proclaimed!*

Let us inquire into—

- I. The parties to it;
- II. Its appointment by Divine authority;
- III. The places where it shall be carried on; and,
- IV. The history of the war, and the wounds on both sides.

I. THE PARTIES TO THIS WAR.

They are the Dragon, the old Serpent, which is the devil, and Satan, who at the beginning tempted man to his ruin, and has ever since been the enemy of God and his cause. The seed of the serpent, also, is to be found among the parties on this side;

—men that are enemies to God, who cleave to the evil one, and willingly stay in his kingdom and possession, and die in their sins.

The parties on the other side are the woman, who had faith in the Messiah, and who was thus delivered from the power of the devil, and was called by her husband, "*EVE, the mother of all living*,"—signifying that as she was the mother of death to her race by disobedience, she would yet prove the mother of the living through the Messiah. The seed of the woman, all those that fear God and serve him, are a party to this war. But chiefly *the* Seed of the woman, is Christ Jesus, to whom the promises were made—the Firstborn. It is this seed of the woman that shall bruise the heel of the serpent effectually. Christ is the chief Captain, and he will venture into the thickest of the dangers in contest with the Great Red Dragon: the devil and his angels on the one hand, and Michael (the Redeemer) and his angels on the other.

II. THE APPOINTMENT OF THIS WAR BY DIVINE AUTHORITY.

All humanity was at this moment a spoil of Satan, and incapable of wresting its freedom from his grasp, as a sheep is borne by a hungry lion to his den. But this text describes the Shepherd of Israel like David or Samson, following the lion, and, ere he reaches his den, rescuing the prey and destroying the spoiler.

1. Let us observe that man's deliverance from the power of Satan originates in God. "*I will put enmity.*" Man had neither inclination nor power for such a contest; but the self-moved grace and love of God broke forth as a mighty stream from the fountain-head of eternity. The veil was

rent *from the top* to the bottom. God has established the enactment of salvation, like a stone in Zion, in the atonement of Christ, and this in spite of demons and the wickedness of man. The appointment is fixed and immoveable, and no energies brought to bear upon it can ever impair or enfeeble it.

2. It signifies that the alliance, now existing betwixt the woman and the serpent, is to be dissolved. Although Satan has brought a union about between man and himself,—although they were father and son in order to form one family of sin and darkness,—the Lord will come like a “strong man armed,” and will dissolve the works of the devil, and take the prey from the spoiler; and he will place constant enmity between them; and by the new birth, and the removal of individuals from age to age from the kingdom of Satan, and by giving man the knowledge of God and of acceptance with him, this war shall be constantly carried on.

3. This war is appointed in order to regain Paradise, and to restore to the woman and her seed the territories lost by the delusion of Satan—the land of peace, the land of holiness, the land of immortality, and the land of happiness; and this war is not to be an ostensible one, but fought out with all the heart and energy of the parties. Yes, it is a war for existence, and not for vanity, like many of the wars of this world.

4. It also shows that the advantage in favour of the woman, by her seed, shall be secured at the expense of the Lord; that nothing shall be wanting to carry it on; that he will want no loans to sustain it. “I WILL PUT ENMITY,” whatever it cost me, even if I must become incarnate, and

appear in fashion as a man, and descend to the lowest parts of the earth, go myself to battle, dressed in the garb of Bozrah. I will awake like a strong man, I will make bare my holy arm, and I will show to the hosts of darkness the hand and the sword under the scarlet cloak as I approach Calvary. If infinite love, unsearchable grace, ineffable merits, and endless might be necessary, I have them all, and will spare none of them in this campaign. If I must leave the palace of heaven and dwell in earthly tabernacles with man for thirty-three years, "behold, *I* come; the word is gone forth out of my mouth; repentance is hid from my sight; I will wound the heads over many countries." If I must drink the mortal cup, that shall be done. If I must be immersed in my own blood, till my robe is red, I am ready. If the golden sceptre of mercy and the iron rod of judgment be requisite, I have them both; and I have an arm that can sway the one and lift up the other. I will give out of the royal arsenal arms to my whole army; I will put on my followers the girdle of truth, the breastplate of righteousness, the shield of faith, the sword of the Spirit, shoes of preparation, with prayer and watchfulness,—and all of a material that is indestructible. I will spare no cost; if I myself must be "hanged on a tree," in order to conquest, I will submit even to that!

5. On the part of the serpent and its seed, this war arises from enmity to God and righteousness; and on the part of the woman and her seed, it arises from love to God, affection to his character, a delight in virtue, and a hatred of sin and iniquity. All religious revivals, in every age, proceed from the strength and virtue of this appointment. God brought with the first promise fire

and a sword, to disturb the peace of the spoiler of man ; and the fire has descended, as from the altar of heaven, and it is of such a character, that all the cunning of the gates of hell cannot retard its progress in conviction, faith, repentance, and the spirit of worship ; and the two-edged sword cuts asunder the bonds of iniquity, so that numbers wage war with the world, the flesh, and the devil, and are restored to communion with God.

There could be no successful seeking of God had it not been for this appointment, by Divine authority, of war with the serpent and its seed. We have no account of a single people, who, after falling into idolatry, have, by the mere light of nature, and by feeling after God, found him. The darkness was too gross, too thick to be penetrated by the candle of natural light ;—it was, therefore, necessary to have the morning star, the first portion of the Holy Scripture, to dispel a single cloud ; and the Gospel of Christ, the Sun of righteousness, must arise to chase away the idolatrous darkness of nations.

III. WHERE IS THIS LONG AND STUPENDOUS CONTEST TO BE CARRIED ON ?

It is a very long warfare. The Punic war, between Rome and Carthage, lasted about twenty years ; but this extends over the whole period between the promise given to our first parents and the resurrection of the dead. “I will put enmity between thee”—the serpent—“and this woman”—*Eve*. I will terminate the friendship between you ; I will give her faith in the Messiah, and I will dress her and the man “in coats of skins,” to signify the robe of righteousness which I will prepare for them, and unnumbered myriads of their children. I will establish worship among

them under the sanction of the first promise ; and I will thus maintain the contest with thee from age to age. I will give them more promises ; I will give them my Spirit ; I will keep the fire in them from being extinct ; and I will preserve their swords in sharpness. I will even come myself to the field, when the battle seems to turn against them. I will call Abraham ; deliver Israel ; and set up my sanctuary amongst them.

But the principal theatre of this warfare is Palestine, and the period of time, that during which Jesus Christ was upon earth, in his life, crucifixion, interment, and resurrection. The Redeemer might, at any former period, when engaged in a passing skirmish with the evil one, especially when, in the earlier days of his mortal life, the devil laboured to engage him in single combat ; he might have said, as the shade did to Brutus, " We shall meet at Philippi ! " " Hurry not, O serpent ! make no unnecessary haste. Tempter and destroyer of men, we shall meet on Calvary ! That will be time enough for thy comfort and interests. There I will put my foot upon thy head ; I will spoil thee of thy usurpations, and will exhibit thee with a crushed head to principalities and powers."

This war is evermore continued between grace and corruption, good and evil, flesh and spirit, in all believers ; there is no casting down of arms, until death is swallowed up of life, and the spirit transformed into the divine likeness. Let us be strong in the Lord, and in the power of his might, that we may stand, in the evil day, under arms ; and, having finished all things, STAND.

IV. THE WOUNDS ON BOTH SIDES.

After a battle, intelligence is sent from the field of the number of the dead and wounded ; but here

that intelligence is supplied before the war is scarcely commenced, the Captain, on his part, being one who knows the end from the beginning. "It shall bruise thy heel." The Messiah, the seed of this woman—*mark that well*—"shall bruise thy head." 1. The head of the serpent here signifies cunning, subtlety, lordship, and government—the principedom of this world. "Thou shalt lose these, thou shalt be cast out, thou and thy allies, sin and death." To bruise the head is to wound incurably, and death follows. Thou wilt become too feeble to hold the vicegerency of the power of death, thy wisdom shall be turned into folly. The serpent moves its tail after its head is crushed; even so, though the great serpent's head was crushed on the cross, its tail has since drawn down some of the stars. And thou, O serpent! the devil, and Satan, thou didst guise thyself in the form of a serpent to deceive the woman; and I will make thee, and a legion of thy followers, enter into swine in the country of the Gadarenes. "Thou wilt bruise his heel;" that is, that the evil one would be a party to put the Lord to death, by the wicked hands of men. He could not reach higher than "the heel" of the Lord, the Messiah. When He died, it was only his humanity that could die. A wound in the heel is not mortal. Homer describes wounds in parts that are not mortal, and wounds in mortal parts of the body. It is so here. A wound in the heel may make a person lame for a time, but Jesus was never lamed so as to be obliged to leave the field. He was, HAVING TRIUMPHED, lame in the heel for three days in the grave; but when he came forth on the morning of the third, the lameness was entirely healed, and he stood forth in immortal youth and in immortal vigour. He had

got rid, utterly and for ever, of the lameness of death, when he stood before his disciples, having entered though the door was shut, as he was when he walked before them into Galilee, when he stood with uplifted hands at Bethany, ascended into the sky, and stepped into the cloud—returning to his ancient home—to his Father and our Father, his God and our God.

Our everlasting life was concealed too high and too securely for the serpent and its seed to reach it. The dragon could only reach the heel. He could do no more in the murder of the martyrs. They were slain with the sword, and sawed asunder with saws, but this was only bruising the heel. In the life of the soul they were intact and unapproachable, and were more than conquerors through Him that loved them. "In Adam all die;" he and all his family descend into the grave, the helpless captives of the king of terrors—all made lame by sin and death. But "in Christ shall all be made alive;" they shall come forth without lameness from their graves.

Let us close with a parting glance at "this great and precious promise."

The principal treasures of the Jews were found in the tabernacle in the wilderness, covered with badger-skins dyed red. This promise, in its fulfilment, was covered over with poverty, disgrace, and agonies unutterable, in the Place of Skulls; and it has made its way into many hearts through mists, and darkness, and clouds of despair. It is like a box, full of the most precious treasures, and that has been borne safely through the storms and thunders of Sinai, the quaking of the earth, the rending of rocks, the veiling of the sun, and yet

unbroken—safely preserving the richest benedictions.

This is the mother of all the promises, and from its womb both houses of Israel, under both Testaments, have been enriched with blessings. This is the acorn of the Tree of Life, planted by God's own hand in the land of mortality; and it has grown and thrown forth such branches of the tree, that it may now be seen and its fruits eaten, on both sides of the river in the city of God. This was the foundation of the faith of the patriarchs; the ship sent from heaven to keep alive the city of the earth, that had been besieged by three armies. This vessel was four thousand years at sea, and did not come to port. Still she kept above the wave, in spite of the waters of the deluge—passing close by the rocks of Moriah and Sinai without stranding, and keeping so close to land during the whole period, that she could be seen by the eye of faith, and hailed and welcomed to land. "In the fulness of time" she was discharged. "God sent his Son into the world, made of a woman, made under the law, that we may receive the adoption of sons." And, by the time her whole cargo was overhauled, it was found that she brought enough to raise us from the wretchedness of the fall to the happiness of a more abundant life; a hundredfold in this world, and in the world to come life everlasting. Amen.

THE GREAT EVANGELICAL REFORMATION.

A SERMON.

"Until the time of reformation."—Heb. ix. 10.

THE observances of divine service, under the dispensation of Sinai, were typical and carnal, and had been made to consist in meats and drinks, in feasts and holidays, from age to age; until the Messiah should come, to remove the things that might be shaken, and introduce "the good things" of the Gospel.

The TIME of the reformation, and the REFORMATION itself, are to pass under review :—

I. THE TIME.

All the prophets seem to say that they have some great thing, behind the scenes, not yet come to light. They all seem to have their eye on one great Person, who was to bring about the reformation. Sometimes they describe him as a root out of a dry ground; again, as a youth with a rod in his hand, going forth into the world, with his rod taming beasts of prey, and reducing all opposition into silent quiescence. The Bill of Reformation had been read by the prophets; but it was necessary for the Redeemer himself to appear, in order to carry it into actual effect, for nothing below his authority was powerful enough to remove all the causes of hindrance, and to introduce the new mode of service and spiritual existence. We find in Haggai iv. and Heb. xii. reference to the manner in which God descended on Sinai with a shout, to establish Judaism. Such was the terror of his authority on that occasion, that the earth shook, and the mountain seemed on fire from its base to its summit. After that, the Lord was to descend

from heaven under very different circumstances: to be born a babe in Bethlehem; and in his miracles, his discourses, his "last loud voice" on the cross, and in the ministry of the Gospel, to shake not only the earth, but the heavens also. The Lord descended into the temple, and the worship of the old dispensation; and removed its furniture, that he might introduce the spiritual things which continue for ever. No one had sufficient authority to close the temple of the old service, or to change from the manner prescribed by Moses, excepting the person who entrusted it to Moses. Moses descended, six days before the veil of the temple was rent, to the summit of a mountain in Palestine, to give up the whole charge to Him from whom he had received it on Sinai. It was by His voice that the reformation was introduced and established on Calvary, when he shook the heavens and the earth. Before this voice man is but a show, and all the hills, dales, turns, and inequalities of the earth are as nothing, giving way before Him and becoming a plain.

II. THE THINGS THAT ARE CONTAINED IN THE REFORMATION.

In Hebrews xii. they are described as consisting in two things:—the removal of the typical and carnal observances; and the introduction and establishment of spiritual things which cannot be shaken.

First, The things that have been shaken and removed by the reformation. The covenant of Sinai formed a kind of firmament to the church; the Shekinah was its sun; the feasts and holidays were its moon; and the prophets, priests, and kings, were its stars; but here Jesus "shakes" these all away, supplying the places of all himself.

(1.) He shook off the covenant of Sinai, that he might establish the new covenant. The former was not perfect in the divine esteem, because it did not provide the forgiveness of sin. It was a small sloop, trading with the land of Canaan alone; and even thither it carried good things only in type and shadow; and, in its own efficacy, never saved a soul from death.

(2.) The relationship with Abraham, as a title of membership into the church, was shaken off, to give place to the second birth, as the exclusive qualification under the New Testament. Born not of the flesh, nor of the will of man, but of God. If we have known Christ according to the flesh, yet now, henceforth, know we him no more. "If any man is in Christ, he is a new creature."

(3.) The circumcision by man's hand in the flesh, as a mark of membership, has been removed, to give way to the circumcision of the heart; so that no truly circumcised person shall again sink into perdition, as many circumcised in the flesh have done. Many of them were enemies of the Lord of Life.

(4.) The temporal kingdom of David has been shaken and destroyed. The kingdom of the present David is spiritual, its seat being not in Jerusalem in Palestine, but in Zion above. His kingdom is not of this world. His is not the sword of Joshua and David; but he bears a two-edged sword; and by it he conquers his foes and reigns amongst his friends.

(5.) The priesthood of Aaron was shaken and removed, to make way for a priesthood after the order of Melchisedek. The Aaronic priests failed to perfect their work, being hindered by death and cast out of their offices; and the priesthood went

from father to son, and all without one *really* expiating sacrifice ; but Jesus came after the order of Melchizedek, assumed the office, and death failed to deprive him of his mitre. Though he died, he died in his office, and by one offering he took away sin ; and he can now save to the uttermost all them that come unto God by him.

(6.) The middle wall of partition between Jew and Gentile was now removed for ever. There was scarcely enough in the Jewish sacrifices for the Jews themselves, therefore their typical merit did not extend to the Gentiles. The merits of the true sacrifice did more than fill the temple and Jerusalem, and all Judea ; and the spring-head of spiritual blessings in Him, having overwhelmed the banks of the promised land, swept over the face of the sterile earth, fertilising its surface, and sanctifying its inhabitants. Henceforth, there is neither Jew nor Greek, barbarian nor Scythian, bond nor free ; but Christ is all, and in all.

(7.) In one word, the Lord of the temple shook off all the vessels of the sanctuary. The golden table, the golden candlesticks, the molten sea, have all passed away ; and the twelve oxen have been removed by the twelve apostles, who preach the Gospel in the four quarters of the earth. The cherubs and the mercy-seat, have given way to the mercy-seat in the blood of Christ. All yielded to Jesus, when he came. See him commencing his walk to Calvary, bearing his own cross. The glory left the temple some days ago, and rested upon Him on the mount, with Moses and Elias, and in the presence of Peter, James, and John. This was a call to the true church to leave the temple, to follow him, bearing his disgrace without the camp. He is nailed to the cross ! About

the ninth hour, the Reformer cries out with a loud voice, "*It is finished!*" "He hath abolished death, and hath brought life and immortality to light through the Gospel."

Secondly, This reformation was to consist in the introduction and establishment of new and spiritual things. A new covenant, a new way, a new heart, and a new spirit, are all here; and we look for a new heaven and a new earth as the result of this reformation.

(1.) Union between the Godhead and humanity now takes place, and is a thing absolutely unprecedented in the world's history. "The Word was made flesh, and dwelt among us." "Forasmuch as the children are partakers of flesh and blood, He also himself took part of the same." Into the mysteries of this high and strange relation the angels desire to look. A new thing was now seen upon earth,—“the image of the invisible God” in the person of Christ. He was also “seen of angels;” not with a mere cursory glance, but was looked upon by them with earnestness and delight. They saw man's divine Prophet, Priest, and King. They saw him assuming these offices upon earth, teaching the mysteries of heaven with human lips, and conquering principalities and powers by his death.

(2.) The Holy Spirit has engaged to glorify Jesus by bringing souls to him, sanctifying them in his blood, and leading them in the paths of righteousness and peace.

(3.) Now the veil between us and heaven, as well as the demarcation between us and each other, was removed. A way was made from the lowest parts of the earth to the heavenly sanctuary, through the blood of Christ. The Redeemer, as

the object of faith, took his seat, not between the cherubim in the temple, but in the midst of the throne above; and access through Him has been given to all believers, in their worship, to Mount Zion, to the city of the living God, to the spirits of just men made perfect, to an innumerable company of angels, and to God, the Judge of all. Why? Because we have Jesus, the Mediator of the New Testament, with the reconciling voice of his sacrifice, inviting us to approach in his name; and through him, we, Jew and Gentile, have access, by one Spirit, to the Father.

(4.) The Sabbath was changed from the seventh to the first day of the week. The former was commemorative of God's resting from the first creation; the latter records and commemorates the resurrection of our Lord from the dead, and his rest from the labours and sufferings of the redemption. This Sabbath leads to the everlasting Sabbath.

(5.) Another reform refers to the simplicity of divine worship. It is spiritual, it is easy, it is pleasant. "Go ye, therefore, and teach all nations," preaching the Gospel to them, "baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all the things which I have commanded you." The worship is made to consist in praying, preaching, a profession of faith, baptism, communion, singing, and mutual exhortation. The Redeemer has promised that he will be with this code of worship, and those that worship according to it, to the end of the world.

Thirdly, This reformation includes the shaking of the things that are in heaven. The Jewish heaven has been veiled in darkness, by the eclips-

ing of its sun and moon in the splendour of the Sun of Righteousness. The political heaven of Nebuchadnezzar, wherein he was the morning star; and the heaven of the Pagan power, out of which Michael cast the dragon; have all been shaken off and away. There is, however, no doubt that new events occurred now in heaven, in the dwelling-place of angels and of God.

(1.) Heaven saw the Eternal Word, united with humanity, ascend on high to the presence of the Father, and, on behalf of his people, taking possession of their inheritance, as the first-fruit of the harvest of the resurrection; bearing with him, as it were, his altar and offering, to establish and exercise his priesthood there, that he may make intercession for the saints.

(2.) Heaven witnessed the name of Christ made a key to all worship, and Christ the object of all worship in heaven and on the earth. At the name of Jesus, every angel bends the knee; and under the power of his name, every devil is pressed down. In his name, also, repentance, and faith, and remission of sins, are preached over all the earth; and all intercourse between heaven and earth takes place in "the name of Jesus." It has given a new turn and a new life to all worship in heaven above and on earth below.

(3.) The consequence is, that a new song is sung throughout the whole heaven as well as the whole earth; and all creatures, in their own way and voice, unite in it. What is the subject of the new song? The triumphant achievements of the Lamb in the redemption of man. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

In closing, we observe—

1. That the kingdom of Christ is not like the kingdoms of this world, nor like that of Israel of old—dependent upon sword and spear, and practising war by carnal weapons. It is a stone cut out of the mountain without the hands of man. Its energy is concealed and quiet; but still so powerful as to destroy the gold and silver, the brass and iron and clay, of the image which the world has so long adored. The voice of the King, though not heard in the street, works its way into thousands of hearts—to prayerless houses and to persecuting towns and cities.

2. Man is too bad to be *amended*; he must be created anew in heart and disposition, and be turned from all false gods to the true God, and the everlasting life. God has now made a “new covenant, not like the one (he says) which I made with your fathers. That was a mirror in which a sinner saw his danger more plainly than the ground of escape; but ‘the new covenant’ will reflect my perfections and the purposes of my love, so that the colour of mercy will be in the ascendant among, and influence and overshadow all other hues. I will put in this mirror a reconciling sacrifice so clear, that you may always have ready deliverance from the guilt of conscience in the blood of Christ. Not like the first, bringing you to Canaan, and then letting you die there; but here I will be your God, and you shall live for ever.” Many a reformation has been commenced, and has failed of completion; but this reformation is certain of consummation in the deathless life and unyielding firmness of purpose of the Reformer.

The morals are improved and extended. The

Reforming Lord has left upon record his will in this respect. He gave four new commands: "Avenge not yourselves;" "Treasure not to yourselves upon earth;" "Pray for your enemies;" "Love the brethren." The Gospel of Christ pursues every evil to its destruction, in the heart and life of the believer; and before its energy and universal presence all evil must yield and die. Thus does Christ put an end to sin. Amen.

THE LIKE PRECIOUS FAITH.

A SERMON.

"To them that have obtained the same precious faith with us, through the righteousness of God, and our Saviour Jesus Christ."—2 Peter i. 1.

THE Apostle Peter gives all his names at the beginning of this Epistle. *Simon*: this was his old name before he was brought to Christ. *Peter*, signifying a rock, is a new name, a kind of degree in the school of Jesus. A *Servant*, formally employed by the Redeemer; and the office entrusted to him was to be an apostle of Jesus Christ. All the apostles were superior ministers of Christ, and had no successors. They were superior in two respects: they had seen the Lord after his resurrection; and they were personally commissioned by him to testify to the world the Gospel of salvation. Let us come to the text.

I. FAITH.

The old way of deliverance by the law was, "Do this, and thou shalt live;" but faith is the way of life under the Gospel. No subject is treated more frequently, and none is more clearly revealed

in the New Testament, than this, that no flesh shall be justified before God by the works of the law; but that man is justified by faith; and this doctrine seems to contain compendiously the essential Gospel, so that when this is preached clearly, sinners are converted. Look to the Church of England, or the Church of Scotland, wherever a clergyman preaches this doctrine earnestly, there tokens are given that men are removed from death unto light, and from the kingdom of Satan unto God. It was so in the case of Luther, who retained many popish errors, such as consubstantiation, &c., but here was sound in the true faith, and, using it like a master-key, he opened the gates of Antichristian darkness, and poured forth the light of the Gospel through Europe, so that the Council of Trent, and all the energies of the Roman artifice, have not been able yet to conceal it. Considering these things, a person is led to decide, according to the doctrine of the New Testament concerning faith, that "if he be saved, he must be saved by faith; for it is of faith, that it might be of grace." When I ask, "What must I do to be saved?" the answer from heaven is, "Believe in the Lord Jesus Christ, that I may be saved." This induces the most important question, What is this faith through which alone I can be saved? Hundreds of passages show the value and the effects of faith, while there is but one in the Bible that defines it—Hebrews xi. 1: "Now faith is the substance of things hoped for, the evidence of things-not seen." I have marvelled that divines have paid so little attention to this passage in their account of faith, instead of going astray to an endless wilderness of description, till faith is on the one hand everything, and, on the other, next to nothing. The Spirit here

says, that faith consists of two things—confidence in the character of the testifier, and a conviction of the truth of the testimony; the former being the ground of the latter; and these constitute the sense in which the term is used among men. A man receives a promissory note or bill, with a sum marked upon it, sufficient for all his wants, were he to live as long as Methuselah; you ask him, “What do you think of that note?” “Oh, I am quite sure it is really a note from the Bank, whose manager has signed it.” “Well, you are well provided for, for life.” “No!” “As how?” “Why, I have no confidence in the wealth or integrity of the company; I have known persons whom they have disappointed.” These two states of feeling constitute true faith—to believe the testimony of the Gospel with regard to invisible things, and to confide in God’s power and faithfulness, to verify the promise of the Gospel; this is saving faith. There is a sort of empty conviction of the truth of the Gospel, in our country, not accompanied by any confidence in the divine character. Although the promise of the Gospel contains all the means of life—not life as long as that of Methuselah, but eternal life; yet they have not the confidence in God which led them to expect it, that causes them to pray for it, or to walk along the road that leads thither.

There are very remarkable examples of faith in the chapter that contains this definition, and they strikingly illustrate the confidence in God that enters into the essence of true faith, and gives Him glory. “Abraham! what will become of the promise if thou offerest up Isaac?” “My mind is easy; I am full of confidence. God is able to raise up Isaac from the ashes of the altar of Moriah.”

This confidence in God is strong. When there is no specific promise given for the purpose, it will yet cleave to the Lord, on the ground of what he is accustomed to do. The faith of Moses' parents: it constructs "an ark of bulrushes, and daubs it with slime and with pitch;" and places the infant, in all its helplessness, "in the flags by the river's brink." "Parents! shall Moses die?" "We cannot save him, but we have now given him out of our hands to the care of God." They confided in the Highest, that he would bring about deliverance, though there was no positive promise; and this caused Miriam to look and wait for redemption, and she was not disappointed. Through faith Moses passed the Red Sea as by dry land, and he kept the Passover and the sprinkling of blood. He had confidence in the divine goodness and power, that the blood would save the houses of the Israelites, and that the crystalline walls of the Red Sea would not fall in and overwhelm him and the people. "Job! the Lord seems bent on thy extermination." "Yes; but, blessed be the name of the Lord, if he slay me, I will trust in him." How entire was the confidence of the centurion in Christ! "Speak the word only, and my servant shall be healed." Thy word created all things, and sustains all things. It has power enough to heal my servant.

2. The faith of the Gospel brings the invisible God, and eternity, with all its joys and horrors, into the heart; and thus the believer lives before God and in the presence of eternal realities. "We walk by faith, and not by sight." A man, by sowing his seed, is supported by his reason and experience. He shall have a harvest crop; he has often witnessed such a result; but faith sows in a soil

that is invisible—casting its bread-seed on the face of the waters, seeing not where it falls. The natural eye sees the seed fall into the earth; but prayers, preaching, and religious efforts, are like the sowing of seed into the Nile; while faith says, “It shall not be lost. We shall see it after many days, and shall return loaded with full sheaves.” The effect of heavenly things, and of the things of destruction, must be powerful. See them contrasted in Dives tormented in the flame, and Lazarus in Abraham’s bosom.

Faith brings invisible things so near the spirit of man as to influence it mightily, as the sun influences the earth, and the wind the sea. “By grace ye are saved, by faith, and that not of yourselves, it is the gift of God.” Many have precious pearls brought from great distances, but faith is a gift from a further country—from the secret places of eternity, beyond the seas and mountains of time. It is the fruit of eternal love, the atonement of the cross, the intercession in heaven, the manifestation of the Gospel upon earth, and the powerful working of the Holy Ghost.

II. THE LIKE PRECIOUS FAITH.

1. Mention is made of a weak and a strong faith. Abraham was strong in the faith; the disciples, at one time, had a weak faith. A conviction of invisible things, and a confidence in God’s testimony, will thus be found alternating in vigour and weakness, in different persons, and even in the same person. And this does not prove that all faith is not the same in nature, author, object, and effects. In all it is of God; in all it is holy; in all it refers to Christ, and embraces him as the Saviour, the second Adam, the Head of the Covenant, the Chief of the new world; and in all it worketh by love,

conquereth the world, and purifieth the heart in all obedience, blessing, and praise.

2. Faith, whether it be weak or strong, is precious to all its possessors, and does not, in either case, prove to the disadvantage or injury of any man. Even a weak faith unites with the Almighty Redeemer. As a less valuable gold ring will unite in marriage as well as the most costly, even so will the weakest faith, which is scarcely vigorous enough to be perceptible, connect with Christ, so closely that the mind becomes one spirit with him. All true faith gives "the like" right to the same inexhaustible riches; "Be it unto thee according to thy faith;" and secures the same victory which Christ obtained over hell, the world, and the grave—translating all its possessors from the kingdom of Satan to that of Jêsus, leading them all to the same rock of defence, giving them all an entrance, in the name of the same Lord, to the heavenly sanctuary, with full permission to ask, and seek, and receive; and investing them all with the same security here and hereafter. The promise, "that whosoever believeth in Him should not perish," is on board the same ship with the believer; and Christ lives in the promise and in Him. There is more than "the fortune of Cæsar" to keep from sinking the ship that carries the Christian across the ocean of time. Be not afraid; faith will land him safe and sound on the shore of the eternal inheritance—"receiving the end of your faith—the *salvation of your souls.*"

III. I must ask, HOW THESE BELIEVERS HAD THIS PRECIOUS FAITH?

You remember I told you just now that faith was a precious pearl from a far country. "To them that have *obtained* like precious faith." It came not of their own merits, of their own efforts, or

by accident. The signification of *λαχουσι*, is to give, and by ballot. God promised Canaan to Israel; he visited them in Egypt; he went before them, leading the way, in the wilderness; opened the way for them through the Jordan; and divided the land of promise by ballot. This kind of giving proceeds from the good-will of the donor, and depends not the state of mind of the receiver, and redounds in the praise and glory of God's goodness and grace. In further illustration, The day of reconciliation in Israel has arrived; the names of the children of Israel are thrown together, and with them the name of the Scape-goat. When the lot is cast, he whose name comes out must die? It is the name of the Scape-goat, who shall bear upon him all their iniquities to a land not inhabited. Lift up your eyes, and behold the true day of reconciliation. Upon whom has the lot fallen? Upon JESUS, the son of Mary. He is led to Calvary, and bears our iniquities accordingly. It is, I think, the feeling of every man that has faith, that it came not of himself, but of God, and from his gracious influence and goodness. Achan concealed the piece of gold in the floor of his tent; but the lot found it out. Jonathan, after eating the honey; Jonah, having escaped from the presence of the Lord; Saul, on his way to Damascus, all were found out and brought forth by the Divine ballot.

Oh, that every sermon may prove an occasion for the exercise of this great grace, that many may come into the enjoyment of the like precious faith; and enjoy evermore the honour and privilege of being THE SONS AND DAUGHTERS OF THE LORD GOD ALMIGHTY.

IT IS FINISHED.

A SERMON.

"When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost."
—John xix. 30.

THE word, "It is finished," will be felt to be of light or grave import, according to the nature of the work completed, and the character of the agent engaged in it. To finish the creation of the world was a god-like achievement. To finish giving atonement for sin four thousand years afterwards, was a still more remarkable consummation, and never to be forgotten.

1. WHAT WAS "FINISHED?"

1. Redemption and salvation are continuous works; and are not "finished" until Christ comes again to deliver the prisoners of the grave. He will appear "unto (for) salvation" at the day of the redemption of our bodies.

2. The Lord Christ finished the endurance of sufferings in his body, and agonies intolerable in his spirit. His sufferings fell like a fearful cataract on his spirit. In describing them the Holy Ghost employs the strongest language intelligible to man: "And being IN AGONY, he prayed more earnestly; and his sweat was, at it were, great drops of blood falling to the ground." "MY SOUL is exceeding sorrowful, even unto death." He "made HIS SOUL an offering for sin;" and "poured out HIS SOUL unto death." These ineffable sorrows and distresses grew and accumulated from Gethsemane to the cross, up to the uttering of the text. In drinking the cup he endured what man and angel never can conceive. When he said, "It is finished,"

the cup was drunk up to the very last dreg of its contents.

5. The offering up of the sacrifice, which did not merely acknowledge, but take away sin, was also "finished." All the sacrifices under the law utterly failed to redeem the *bond*, "the handwriting that was against us, that was contrary to us." But Jesus came, gave atonement, redeemed the bond, nailed it to the cross; and, in the act of striking in the last nail, he cried out with a loud voice, "*It is finished!*"

3. He now finished verifying the predictions of the Old Testament, proving himself to be the Messiah. The prophets describe the journey of the Redeemer, across the island of time, from one eternity to the other, from Bethlehem to Calvary, to the grave and to heaven. He that came from Bethlehem, though there he was meanly lodged and meanly clad, was to be ruler of Israel, and his goings forth had been of old from everlasting. How careful the Redeemer seemed to be that all Scripture should be fulfilled; pursuing scrupulously the prescribed path, leaving an imprint upon every gateway, as he proceeded from Edom and Bozra, to show that he had been there. Bishop Hall says, that it is in proof that Jesus had fifty clear characteristics of the Messiah that was to come. Now, looking back on the whole of his life upon earth, and finding everything accomplished, every word uttered, every miracle performed, every place visited, according to the map of prophecy and predeterminate council, he says, "*It is finished!*"

4. In his death he "finished," destroying him that had the power of death. This word celebrates a double triumph over death and sin, and over sin through death. He cast out the infernal prince

with a bruised head, and he can never regain what he has now lost, and his destruction involves the death of death itself. Behold the pillars of the grave beginning to shake, and its gates opening when Jesus returns the arrow which has been discharged at his own heart, aiming it unerringly, and sending it with resistless force *into the very centre of the camp of hell.*

6. He finished, as a high-priest over the house of God, to fill his hands with the incense of infinite merit, that he might enter within the veil to make intercession for his people. The Intercessor will never need another sacrifice; but the virtue and fragrance of the "one offering" will evermore keep the "golden censer" full of "incense." The first sum of money subscribed was not enough to make the Thames Tunnel; another subscription was necessary; but our Lord produced, in his "one" death, treasures of worth and excellence sufficient to "finish" a safe path *through* death, to life everlasting. He went *once* into heaven in his own blood, obtaining ETERNAL REDEMPTION for us.

II. THE DIFFICULTIES OF THIS CONSUMMATION.

1. It was hard and difficult beyond the conception of all created intellects. The deaths of all creatures could not be a substitute for that of man. To remove the seals of death from the book of life was what none in heaven or on earth could effect, but the Lion of the tribe of Judah. The deaths of all people, in all ages, could not have been substitute sufficient for the everlasting death of one man; but the death of Jesus deserved to be received instead of the second death of innumerable sinners.

2. "Ought not Christ to have suffered these things?" Not on his own account, but because of love, purpose, covenant of redemption, he "ought."

He ought to have descended into the grave, to have risen again, and to have ascended on high; and now there is the same "oughtness," or necessity, that he should be preached to the nations for repentance, faith, and remission of sins.

3. Hard and difficult as it was to do this unprecedented thing, to atone for our sins, he did it; he "finished" at the proper time, and in "his day." "Father, the hour is come." "This is your hour and the power of darkness." It was also entirely, thoroughly "finished," and not partially or carelessly. Christ put it out of his hand on the cross, with the word, "*It is finished!*" wearing his crown, and with such infinite majesty, that the sun covered its face in modest fear and reverence. The earth trembled to its centre; and some of the dead in their graves came to life again. "He cried with a **LOUD VOICE**," acting in character as a conqueror. "He **BOWED DOWN** his head," that, being too high for death, the monster might have this advantage to slay him. "He gave up the ghost" as an act of his own, a sacrifice unto God, and which was received as a **COMPLETE SATISFACTION** justly glorifying the Father as a lawgiver.

III. WHY DID THE MIGHTY SUFFERER ANNOUNCE THIS CONSUMMATION.

1. The shades of darkness covered over the field of battle, and all nature had fainted; so that none but himself could know the state of the contest, and by whom the victory had been gained; and He sends forth, from the midst of the fire, the columns of smoke, and the blood, the announcement of the issue, "*It is finished!*" It is a **BULLETIN FROM THE CONQUEROR, FROM THE FIELD OF BATTLE.**

2. It proves the magnitude of the work in his

estimation. He had come from an immense distance to perform it, and his soul had been exceeding sorrowful on the eve of its completion. Now, in the act of consummating it, his soul is relieved from the burden of our sins, and he naturally proclaims, "*It is finished!*"

3. It proves, also, his affection for the women of Galilee and for John, who remained on the spot; he would encourage their hearts and animate their spirits.

4. He proclaimed the event, also, in order to strike terror into the hearts of his enemies, and into the camp of darkness. It does not seem that the devil had yet understood that all had not gone in his favour, and that the victory over the second Adam, as well as over the first, was his; for subtle as he was, he never thought, for a moment, that death, whereby he had triumphed over the first Adam and his race, would not prove equally successful in his hand, *provided only he could subject the second Adam to it*; therefore he spared no means of subornation and perjury, to bring about our Lord's condemnation. He never hesitated for a moment, that if he could but kill Jesus Christ, his own kingdom was safe for ever. He expected now, he wanted now, nothing more than for the last breath to escape the lips of the crucified Lord, until he gave one shout of triumph which should penetrate the deepest abysses of hell; and whose echo should strike against the gates of the heavenly city. *But*—at this terrible juncture, at this unimaginable crisis — *the sufferer*, WITH A LOUD VOICE, cried out, "*It is finished!*" and the shout crushed the power of darkness, and its authority over the death of man. Thus was the prince of this world disappointed, as Samson disappointed

the citizens of Gaza. They thought he was efficiently mastered; but by the morning their gates were by him carried to the summit of the hill, and now of no use to protect their city. Even so did Jesus with the gates of the city of death. The Philistines again, having taken Samson captive, and blinded him, thought they might make sport of him. Samson requested permission to feel the pillars whereupon their house stood, that he might lean upon them. He brought his returned strength to bear upon them, and destroyed all his enemies, and the enemies of Israel in his own death. Sin and death are the columns on which the house of Satan rests. The Redeemer put his hands on both these columns; and his own death brought down the mighty temple of sin, and woe, and destruction, to the dust; and, unlike Samson, in a short time he arose from the ruins with which he had covered himself in the fall; and went forth to honour and glory in his Father's house.

5. He said, "*It is finished!*" that he might leave on the cross a day-star of hope to the guilty and undone.

6. He said, "*It is finished!*" that he might make known to the whole universe that he had gone through his probation; and that, like a true Nazarene, not a hair of his head had been cut, and his character had been maintained in all its integrity.

THE DEPTH OF SATAN'S POLICY.

A SERMON.

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished."—Luke xi. 24–26.

WE must ascertain from the context, our Lord's object in these words. The Jews had begun blaspheming the Holy Ghost—the finger of God in casting out devils by the miracles of Christ. This they did by alleging that he cast out devils by Beelzebub, the prince of the devils. The Lord shows the contrary, by referring to the policy of Satan—a proof that he would not divide his kingdom against himself. He will not submit to dispossession but by Almighty power. Still, it would appear, that as an act of deep policy, he sometimes "goeth out of a man," without giving up possession, as well as from a neighbourhood, still retaining his power to return, taking the key with him, so that he may come back at pleasure. (Compare Matt. xii. 31, &c., with this passage and context.)

Let us look at this graphic sketch, drawn by the Master of Assemblies.

I. SATAN'S POSSESSION OF A MAN AND OF A NATION.

1. Satan is sometimes described as *the Prince of the power of the air*. He made Jesus Christ a definite offer of this principality, on the single condition that he should once fall down and worship him. The offer was rejected, and the Lord won the principality by conquest, and not by doing homage to the devil. The text describes Satan as an unclean spirit, the circle of whose labour had been appointed for him among the Jews. He had followed this people from Egypt, and

had seduced many of its sons into infamous practices in passing through Moab; surfeiting on the manna; uniting with Korah; and speaking ill of the promised land. In the days of Christ they were a generation of vipers, and of their father, the devil, though they pretended to much piety. At this awful period, the devil had, very frequently, possession, not only of the hearts and minds of men, but also of their very bodies. Evil spirits held possession of men by dumbness, deafness, blindness, and lunacy. What a horrible object must the poor wild Gadarenian have been, who had his dwelling among the tombs!

2. The devil is an "*unclean*" spirit. This is his character, whatever guises he may assume. The pen of inspiration has, in three instances, described satanic uncleanness in man: Rom. i. 26, "Given up to vile affections;" (the inspired writer proceeding to point out about twenty intolerably loathsome aspects of the libidinous idols worshipped, &c.) Eph. ii. 1—4, "These men have in time past walked according to the course of this world, according to the prince of the power of the air," &c.; "having their conversation in the lusts of their flesh, fulfilling the desires of the flesh and the mind." In 2 Tim. iii. 1, 3, we find these features of profound ungodliness covered over with the form of godliness, and thereby fearfully aggravated.

II. SATAN'S POLICY.

1. He is an unclean spirit, *and in that character he leaves the house*. This is intended to show the vast difference between Satan's being cast out by the finger of God, and forbidden to return, and his own capricious going out of a man, carrying the key of the heart with him. Let us inquire, first,

what it was that now troubled the evil one in Judea, and caused him to leave for a time, setting up his head-quarters in another portion of his territory ; and, secondly, the changes which took place in his house during his absence. The latter shall now come first. The Evangelist Matthew says, that on his return he found the house he had left, empty, *i. e.*, of love to God and man, the weightier things of the law, as well as entirely empty of reverence to Christ and faith in him : still it had been swept and cleaned outwardly from the sins of publicans and sinners, and garnished with all the things of which Paul once boasted, Phil. iii. 4, &c. These were the adornments of the Jewish house, like laurel on a dead body. Their root was corruption, and the flower rottenness and death.

2. But *what were the causes of Satan's disquiet, which made him leave his house ?* He had occupied this house for ages, having been in attendance on the Jewish nation from the days of the Red Sea, in Babylon, and down to the advent of the Messiah.

(1.) The birth of Jesus Christ had offended him. The appearance of a new star in the heavens excited the curiosity of all Jerusalem. Matthew records the journey of the magi. They had seen the star in their own country, and had followed it, while it led them directly to Bethlehem. They turned to the metropolis of Judea, not doubting but they should find all necessary information there. By the time they looked about them, they had no longer the guidance of the star. It had not led them there. They would fain make inquiry. The report went out that certain wise men had arrived,—had seen a star, and that the star prognosticated the birth of a king. They went to

the street of the Pharisees,—“Where is Christ-born?” “Whence come ye? Are you from a great distance?” This was instead of an answer. The magi now go to the street of the Sadducees. For reply they have here, “What! do you believe in spirits, and the resurrection of the dead?” They now apply to the scribes and lawyers,—“Where is the King of the Jews born?” The lawyers take them to Herod. “Has a king been born?” he inquires eagerly. “What brought you from your own land?” “We saw a star.” “Where?” “In the east.” “Was it very bright?” “Yes.” “Did you see it by day?” “Yes.” “Was it as high as the other stars?” “No; it moved nearer the earth.” “Where is it now?” “It came before us to the spot where we turned aside to come to this city.” Some person present has, by this time, found the following passage in the prophecies of Micah; and he says, “I will tell you where the King of the Jews is to be born: it is in Bethlehem; here is the verse, read it.” By this great confusion was created all through the court of Herod. Strange reports were spread through the city; some wise men had seen a star in their own distant country; some king was about to be born. Some reader of the prophets had actually found a passage, testifying in so many words that the place of his birth is Bethlehem. Herod became himself subtle in the business: instigated by Satanic policy, he questioned the wise men in private, and promised to go and worship the newborn king. Here, however, the policy failed; an angel saved the Messiah by guiding him to Egypt. Herod destroyed a great number of children under two years, not questioning but the young king would be thus destroyed: but he had been anti-

ipated, Jesus was safe ; and all this must have distressed the evil one.

(2.) The history of Christ afterwards, was not more pleasing to him. At twelve years of age he effectually silenced the doctors. The baptism of John must have made the region about Jordan disagreeable to him. The power of the Baptist, even as the power of Elias, was to him a source of mighty annoyance. In the baptism of Christ, an infinitely great cause of vexation arose. Here the whole work of redemption, by Father, Son, and Spirit, was pourtrayed before his eyes, and produced unspeakable exasperation.

(3.) The example of Christ made Palestine an unwelcome abode to the unclean spirit : as did also,

(4.) His doctrine, and

(5.) His miracles. These had caused the winter of sorrow and the storms of calamity to pass away from hundreds in the land. Three things in the miracles of the Lord must have distressed Satan. First, the celebrity they gave the Redeemer. He was talked of in all places of resort, at the corner of every street, and in all the surrounding country. Second, the supplications of the diseased, who crowded to him from all parts. Third, the thanksgiving of the healed, that filled the air, and astonished all the land. Satan was dreadfully disturbed and enraged by the "hosannas" of the multitude, when Jesus entered Jerusalem on "a colt, the foal of an ass." Satan and the Pharisees were afraid the world would go after him. You may trace their embarrassment and rage in their conduct towards the man who had been born blind. What anger and biting of tongues !

(6.) The sending forth of the seventy was also a cause of great chagrin to the devil—some of them

being the sons of thunder, and others the sons of consolation. Before them Satan fell as a star from heaven, under the pressure and power of the name of Jesus. He heard of nothing and saw nothing to please in any part of Palestine.

III. HIS DEPARTURE TO THE GENTILES.

1. He goeth forth out of his house to seek another and a quieter residence, in a distant part of his government. Before he left Judea, he employed all the means at his command to obtain rest in his possessions. He filled the minds of the Jews with enmity and hatred toward the Lord Christ; he tempted him personally in the wilderness: herein he was disappointed. Foiled here, he had nothing to do but to take counsel as to the best manner to sell, betray, and crucify the Messiah, and then to bury him out of sight—to hide in the grave at once Christianity and its Founder. He went into Judas, and made him a traitor. He carried his point through all the courts, and succeeded in seeing Jesus crucified, dead, and buried. He understood, however, from the wonders of the cross, that he had received some serious injury. He had but little hope during the interval between his interment and resurrection, for he now began to understand “the sign of the prophet Jonah.” He saw that the grave was made fast and secure. Everything in him and his servants betokens fear and despondence. He was not moved to appear early on the morning of the third day to witness his triumph. Still he kept his eye on the grave, and he saw the angel descend, and Jesus come forth in the strength and majesty of immortal life. He staid within reach until he heard the Lord conversing with the women; he heard the “*All hail!*” drop from his lips; and, still following, he heard the commission

given to preach the Gospel to all nations. "Well," he now said within himself, "he has not only risen, *but his cause is up with him*, and he seems determined to extend it over the face of the whole earth." * * *

2. Satan now left Palestine, and went to another province in his government. He went amongst the Gentiles—his old possession since the days of the sons of Noah. He had heard in the commission the words, "*Go to all nations.*" He went to hear Peter preach in the house of Cornelius, and had some confidence that the heathen men present would be proof against his message. But, soon after Peter had opened his mouth, heavenly influences descended upon all that were in the house; and, with one accord, they all commence talking the language of faith and eternal life. This is the baptism of the Spirit. Now, I presume Satan begins to perceive the badness of his policy, in persecuting the apostles from Jerusalem, so that they were separated and spread abroad throughout all lands, bearing with them the salt of the Gospel, the sword of the Word, and the fire of the Spirit.

3. The places he visits among the Gentiles are designated "*dry places.*" Dry, on account of an entire destitution of religious knowledge and ordinances. The Gospel is compared to waters, refreshing and fructifying the sterile waste. The Gospel is the living water that springeth up into eternal life. The Gentiles had only a "dry" philosophy, and have still in India and China the same. "Dry" gods, "dry" temples, having no streams of water flowing under the threshold; "dry" worship, with no exalted, expanded, or purified affection engaged in it. * * *

4. What could have disquieted him among the

Gentiles, *his old subjects* ? When he had almost persuaded himself to believe that he was about resting in peace, here comes the report of the preaching in the house of Cornelius ; the new thrashing instrument from Judea, is heard tearing up the appliances and means of the arch-apostate ; the waters from Jerusalem overflow the banks of the Holy Land, and begin to gain on the "dry places," covering them, as it proceeds, with fertility and beauty. All this he endeavours to prevent ; he prompts the Cæsars to persecute ; ten fiery persecutions ravaged the church, and saturated the soil of many lands with earth's best blood ; and these were ten great mounds to oppose the progress of the healing waters. The seven following things exasperated him, and annoy him to this hour :—(1.) The light of the glory of God in the face of the anointed. (2.) The exaltation of the name of Jesus, to be "above every name;" and this always following him to all "dry places." (3.) The doctrine preached on the day of Pentecost. (4.) The gift of tongues. (5.) The miracles of Christ and the apostles. (6.) The entire triumph over the sorcerers. (7.) The patience of the martyrs, and their confidence in death.

IV. HIS RETURN TO HIS FORMER HOUSE IN JUDEA.

He returned before the destruction of Jerusalem. We have already referred to the sweeping and the furnishing of his abode during his absence.

1. Observe : he returned an unclean spirit, as he had left. There was no improvement in his character. All apparent change was in the exterior adornment.

2. He taketh with him "seven other spirits," dissimulative and hypocritical ; who were to dwell

in the Pharisees, and they were "worse" than the immoral spirit, that had formerly lived in the publicans and harlots. They were "seven;" the number indicates completeness or fulness; and a fulness of malignant and accursed influences is taken back unto the Jews when Satan returns. These spirits are spirits of blasphemy against the Son of God after his resurrection, and the descent of the Holy Spirit. They oppose the preaching of the Gospel to the Gentiles, trample under foot the Son of God, and count the blood of the covenant an unclean thing. For eighteen centuries, Satan, with these his allies and servants, has had rest among the Jews; while nothing in their religious ceremonies, nothing in their principles, nothing in their lives, gives him any considerable disturbance.

In all this, it should be observed, the persecuting backslider is described. Let us continue in the faith, that we may have eternal life. It is a fearful thing to imbibe a fault-finding and censorious spirit. That brings us very near the seat of the scorner; and thence to blasphemy, is a short and easy transition.

It is pleasant to think of the things that disturb the Evil One in our days. BIBLE AND MISSIONARY SOCIETIES, SUNDAY SCHOOLS, PERIODICALS, THE ABOLITION OF SLAVERY, frequent and earnest assemblings for public worship, all chagrin and exasperate the enemy of God and man.

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